The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 50 FEBRUARY, 1937 NUMBER 7

Congo Crosses

By JULIA LAKE KELLERSBERGER

CHAPTERS V AND VI

Reviewed with Additional Material by MRS. E. D. McKUNE

MANY trails wind and zigzag through the African forests. Whence do they come, where do they lead, and what are the dominating desires of those who follow them? We can only conjecture! But we are told that the point at which two trails meet to make a crossroads is important in African life. Spirits may come in either direction! Spiritualizing the importance of the African trail, our author suggests, "the spirits of the future, both good and evil, are calling the African woman, as she stands hesitant where two ways meet. A sign post is there and it is in the form of a Cross. (Text, p. 150). The Guide Himself has placed it and printed upon it, in flaming letters, directions concerning the Way." The trail she has traveled has been long. She cannot go back to Yesterday's customs. New economic, industrial, educational, political and religious forces call to her, like the beating of distant or near-by drums. But what of the sign post? Can she read it? Can she understand and has she the strength to follow the guiding of *The Cross Along the Road?* "It is the privilege of Christian Missions to take her by the hand and to lead her gently along the new trail which has so many absorbing by-paths, the 'upward, winding, daring trail' . . . to God."

ECONOMIC CROSS ROADS

Fifty years ago the Belgian Congo was practically unknown. Within the memory of our generation the civilization of the West has been thrust upon it. We can scarcely realize the effect upon the African of this rapid impact of our civilization, prompted mainly by the desire for profit, on the part of those lured there by "two-thirds of the world's cobalt, the world's largest output of copper and nearly all the earth's radium." Add gold, diamonds, lime, iron, tin, rubber, ivory, and other products of economic worth, and it is not difficult to understand the reason for the sudden interest in the Congo.

Mrs. Kellersberger describes her visit to a Congo diamond mine, and the wonderment with which she re-

garded the great care, expense, and life-time dedications necessary to prepare diamonds for jeweler's store window. "Yet many nominal Christians are opposed to the idea of spending one's life in the same land hunting black diamonds of eternal value." African children are *black diamonds* in the rough, representing "exhaustless human wealth. Yet there is little equipment and so few to dig the mines."

In the Katanga Province of the Congo lie the richest copper mines of the world. In them work many Africans, leaving their homes and the sanctions and taboos of their tribes. The mining companies supply better houses, better food, and better sanitary conditions than the workers have back home. However, new temptations assail them which they are untrained to meet. They must adjust themselves quickly to many strange customs. For instance, think what the introduction of coin currency must have meant to the African, accustomed to exchange by barter of cattle, wives, copper crosses, shells and other commodities! Even the labor, which the white man demanded, seemed so useless. And the strange little round pieces which he was given in payment for this *useless* labor—what could he do with them? He had no banking system. Debts, hitherto unknown, accumulated—and the African wondered what it all meant.

Do these changes affect Congo womanhood? Indeed, for whether the women accompany the men to the mines, or stay at home, they find themselves at economic and industrial crossroads. Certainly, we may add, at moral and spiritual crossroads, too.

Let us consider the woman who stays at home. Her husband, sons, brothers, or friends, who go to the urban centers are divorced from the life of the tribe. They will return with new attitudes toward life, and with new desires for the material things of the West. Often they come back diseased, morally and physically, spreading poison to others.

Suppose the woman accompanies her husband to the mines and urban centers. One writer lists her temptations in this order: *laziness,* for she has nothing to do except cook the meat and mush furnished by the Company; *immorality,* for the men greatly outnumber the women; *frequent visits home,* and the consequent separation from her husband; and the *love of luxury and fine clothes,* which often opens doors of temptation.

Christian Missions attempt to supply ethical Christian teaching which will enable the women of the Congo to choose the path of virtue as they stand at the crossroads. Missions also furnish training in scientific agriculture, for women as well as for men, and encourage useful handcrafts and trades.

EDUCATIONAL CROSSROADS

Suppose the Congo woman does not know how to read the message on the sign-post Cross? How does she know that it points the way to Eternal Life? The function of Educational Missions is to interpret for her the full meaning of that sign post.

"One-half the people of the

world can neither read nor write," said a radio broadcaster recently. That statement may seem incredible until we reflect that education is a by-product of Christianity, and that the high percentage of illiteracy occurs in lands unpenetrated by Christ.

The task in Africa is not easy. Many languages, and they unwritten, confronted the pioneer missionaries. The African must have the muscles of his eyes trained to read, and those of his arm trained to write. Dr. Emory Ross, in *Out of Africa* says that in Africa education probably has to deal more profoundly with more things of life than in any other continent.

Various commissions and conferences studying the needs of Africa are agreed that "Character development based on religion should be the coloring of every educational activity." These commissions are interested in the education of girls. Many mission stations have special courses for wives of evangelists and teachers. The system of Jeanes' Teachers, a visitation plan used in rural schools in our own Southland, is spreading rapidly in Central Africa. Visual education methods are increasing, because pictures leap all language barriers.

Belgium is unique in her colonial policy in that she furnishes no public school system for the Congo. "There is not a single neutral, lay, state, public school in the whole area, and the government subsidizes missionary bodies to do the teaching. Missionaries and mission-trained Congolese are exclusively the teachers, and misisonaries are named by the government as its educational inspectors. There is no comparable area in the world where the government so completely identifies itself with the church in a program of public education." Read further in *Out of Africa* by Dr. Ross (source of above quotation) and you will learn that the Belgian Government subsidizes *only* the Roman Catholic missions for its educational work. To no Protestant missions are government funds given for education.

"In only seventeen African languages are there twenty-five or more books, and more than half of the African languages have less than five books each as their entire literature." The International Committee on Christian Literature for Africa, under the leadership of Miss Margaret Wrong, is formulating plans to meet this need.

Evangelical Christian Education is the answer to many crosses borne by African womanhood.

CHRISTIANITY VS. PAGANISM

In our Review of Chapter II (See Dec. *Womens Missionary Magazine*) we presented the picture we might see by looking at pagan Congo and Africa through an imaginary "vast World Kaleidoscope". The imaginary "pieces of glass" were of four colors, representing *Past, Passing, Present, and Future Crosses.* Missionary agencies of the world have not been content to permit *that* kaleidoscope picture to remain untouched. They have viewed with Christian love the deep scars left by those Crosses, and have attempted to *remove* them by the *addition* of another "piece of glass."

It, too, is in the shape of a Cross—the glorious blood-red Cross of Calvary. The missionaries, believing the words of Jesus, "I, if I be lifted up from the earth will draw all men unto me," have faith that He can change the dark picture of Chapter II.

As Good Friday and Easter approach we recall that nineteen hundred years ago a black man drew the Cross upon which the Saviour gave His Life for the world. "The tables turn and today Christians, remembering this, have an opportunity to lift the black man's cross of sin and superstition." Lifting this cross, we are but "following in the train" of such pioneers as Athanasius, Augustine, and other early Church Fathers who labored in Africa; and of Livingstone, the Moffats, Mary Slessor, Alexander Mackay, George Grenfell, Jean Kenyon Mackenzie, and a vast cloud of witnesses that compass us about.

"My debt is deep to Africa,
For in the bloody way
Stout Simon stooped to lift the cross
That on Christ's shoulders lay.

"Stout Simon was an African;
He bore the cross that day,
But on the backs of Simon's kin
Still cross on cross they lay.

"And suffering sons of Africa
Adown the bitter years
Have borne the cross of slavery
Of servitude and tears.

"Stout Simon bore my Saviour's cross
Along that weary road,
God, let me help to bear the weight
Of Simon's brothers' load."

—P. H. J. Lerrigo

The Cross of Calvary, symbol of courage, faith, and self-sacrifice, is the emblem of Christianity. Paganism, if it had an emblem, would represent fear and superstition, as reflected in animism, fetishism, and idolatry. An interesting comparison of these three religious systems appears in Text (pp. 178-181). Adequate details are impossible, hence we quote only a brief summary by Rev. John Weeks: "When we find a people venerating natural objects because they believe them to be inherently possessed of a spirit, that faith is called animism. When a people believe that spirits can be persuaded to take up their abode temporarily or permanently in a given article and act in favor of the owner of that article, that faith is named fetishism. When a people worship anything as representing a god, we speak of it as idolatry. It is possible to have any two of these beliefs held conjointly by a people."

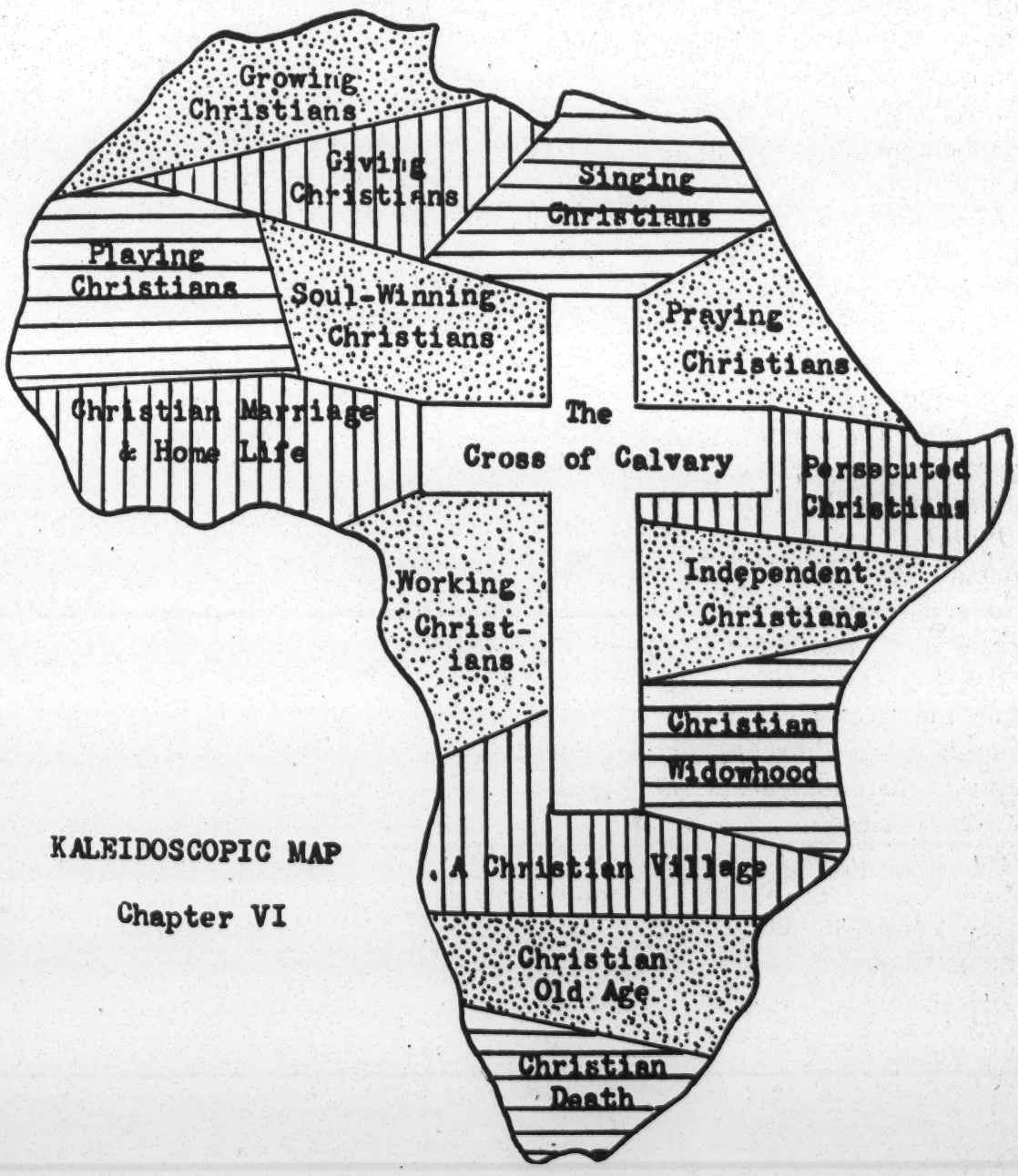
Thus religion is a vital part of the African's every-day living. Everything he does is controlled by religion. Hence many who sincerely accept Christ carry this principle into their new allegiance. Our author cites ceremonial customs which serve as points of contact for the entrance of the Gospel. (p. 181).

According to Basil Matthews in *Consider Africa* a greater enemy of Christianity than these spiritual beliefs is "the belief which Western industrialism tends to create in the African, that material things are the ultimate realities and have the

right to command our loyalty." But, may we not answer that this materialistic view is pagan also—we know it is not Christian—though it comes from Western lands which foster missions as well as industrial projects.

GROWTH AND GRACE OF CHRISTIANITY

Will the reader, in imagination, kindly add the "Cross-of-Calvary piece of glass," then look through the "World Kaleidoscope" at Africa? Instead of the depressing picture of Chapter II (Cf. drawing in Dec. *Magazine,* with the accompanying sketch) note the delightful change that comes into human hearts and communities that enthrone the Cross of Christ. Perhaps it is because a long period of probation and training is required previous to baptism that we find Christians of the quality represented in the accompanying "Kaleidoscopic map." (Would that



KALEIDOSCOPIC MAP

Chapter VI

this picture were true of all Africa—and of elsewhere). Consult the Text for a detailed discussion, for we shall mention each "piece of glass" only briefly.

Growing Christians — numbering in the Belgian Congo "44 Protestant Misisonary Societies, with 893 missionaries, including 12 nationalities. There are 200 Christian mission stations and a total of 527,800 natives in active touch with Christian missions, not counting the children in 10,116 Christian schools. There are 238,807 baptized Christians." Denominationalism is not stressed. Comity prevails and converts become members of "The Church of Christ in the Congo."

Giving Christians — tithing their most precious possessions, to maintain church services.

Praying Christians — imploring God's blessings upon themselves, and upon others.

Singing Christians—loving music, happy and willing to use their talents in singing God's praise.

Playing Christians — dramatizing through pageantry and religious drama, Biblical narratives and such stories as "Pilgrim's Progress."

Working Christians—deeming no labor too tiresome nor too hard, in building their churches, or in entertaining distant guests at special church services.

Soul-winning Christians—naively, yet eagerly, earnestly, and self-sacrifically telling Others the glad message of Christ.

Independent Christians—learning to "stand alone" in building an indigenous church.

Persecuted Christians — enduring much suffering as they renounce pagan practices.

Christian Marriage and Home Life —built on the high plane of monogamous, love marriages, with husband and wife working together in well-ordered homes.

Christian Widowhood — manifesting itself in the lives of matrons in girls' schools and orphans' homes, and as nurses and Bible women. Such a Bible woman is Mwaluki (Text, p. 201).

A Christian Village—made up of lepers, supported with offerings from the American Mission to Lepers. (When you drop coins in the "Pete-the-Pig" banks you are helping these lepers).

Christian Old Age—cared for, and not cast off and neglected as in paganism.

Christian Death — sweet in its Easter Hope of Resurrection, in contrast to hopeless, pagan lamentations.

The Congo Woman — Have we learned to know her through the pages of this book? If so, says our author, we will love her, and want to serve her.

Mrs. Kellersberger closes her Text as she began it—with a beautiful picture of the heavens. The stars in the sky symbolize for her the *Star of Hope;* and the Southern Cross speaks to her of the Cross of Calvary on which the Bright and Morning Star gave His life that the world might be free indeed.

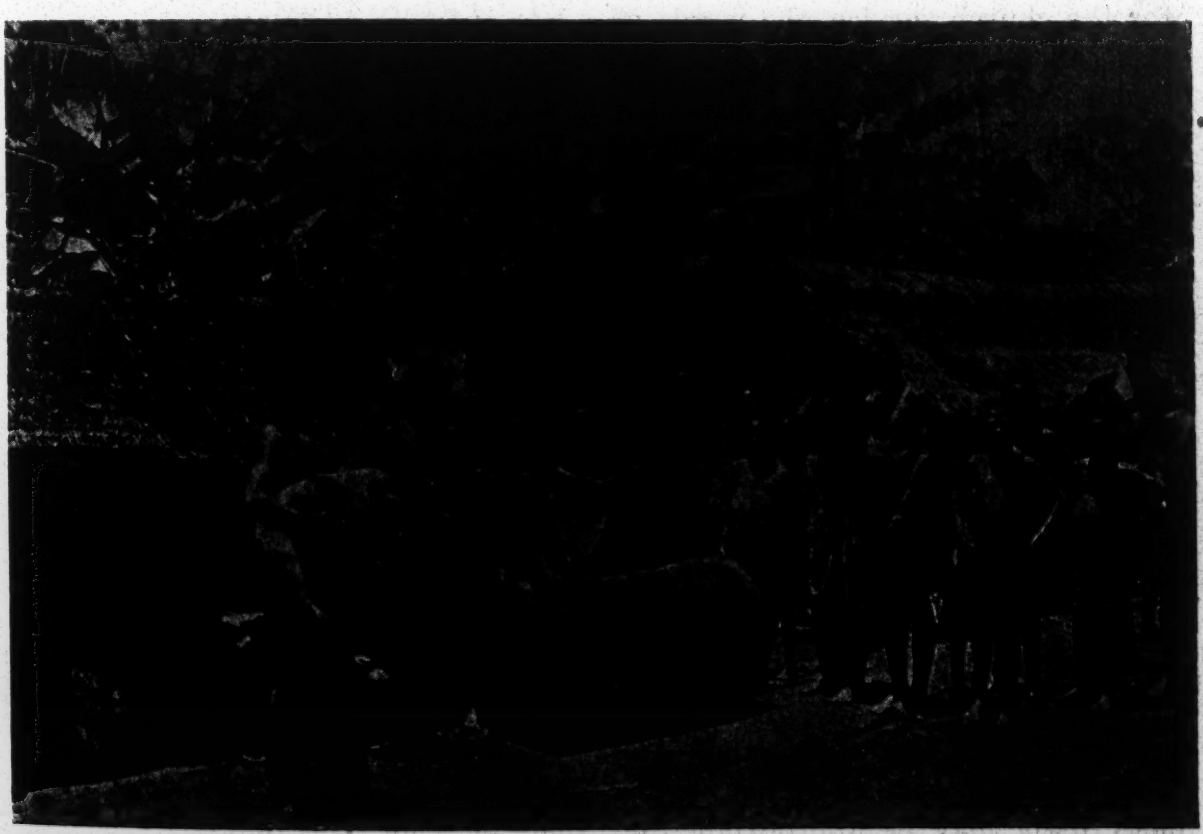
Program Suggestions

CHAPTER V—THE CROSS ALONG THE ROAD

1. Enlarge picture (Text, p. 150) for *Poster*, or copy for individual *Invitations*.

2. *Drum Call Meeting.* Among the Bantu people living in the equatorial forest of the Belgian Congo the signal drum is now being used as an aid in the spread of the Gospel. In a land where it is impossible to see for long distance the only way to send a message without a messenger is by sound. Formerly the chief purpose of the drum was to call people together for fighting. What a triumph for Christ is this new, peaceful use of the drum! . . . While the missionary is resting before his hut the evangelist is beating out the call to all the Christians to gather for the evening service. . . . Drums regularly call the people to the Sunday School, the church services, elders' meetings and mission school classes. . . . A particular group of phrases used to call the people to one Protestant church service when translated means: "Protestants, come together, come together. Let us go to the church service which is where the white man is found." (Quoted from "The Drums of Congo and the Gospel" by Virginia M. Clark, in Oct. 1936 *Missionary Review of the World*).

Because *Drum Messages* are important, this chapter may be developed as a *Drum Call Meeting*. One drum call, easily learned means



Missionary Review of the World

Drum Call

"Danger!" Directions for beating out this call are described thus (Loose Leaf Series No. 1—15c): "Two beats, rather slow, then three a little faster, then six still faster, and finally a whole tattoo of drum beats just as fast as the drummer can roll them out."

Of course the African Call Drum, used to send signals, is made from a hollowed-out log of wood. This effect may be secured by beating out the call on the piano, or on the edge of a table. We suggest the use of this Call in introducing the review of each of the two topics, "Economic Crossroads" and "Educational Crossroads" as the "Danger" warning of Christian Missions to the African at the Crossroads, lest he follow the wrong fork of the road. Although we have no direction for beating out all the phrases for calling people together, for the church service, the words of this call might be repeated as "The Drum Call of Missions."

3. *Roll Call Response.* Name, or bring, a product we receive from Africa.

4. *A Products Map* may be made as a project, placing on the outline map of Africa, actual samples of Africa's Exports to the U.S. (List of exports in "How to Use," p. 8.).

5. If you serve *refreshments,* choose African products. Several recipes appear in "How to Use," p. 10; and in "Fun and Festival from Africa" by Catherine Miller Balm—25c (Order from Literature Department).

6. *Playlet* "Ourselves and Africa" (Dec. *Magazine*) if not previously used, may be appropriate for topic "Economic Crossroads," because our demand for African products creates new problems there.

7. *Discussion Questions*: Is modern material progress a bane or a blessing to the African? (Helpful reference—*Missionary Review of the World,* Oct. 1936—article on "Material Progress and the Africans" by Dr. J. M. Springer.

8. *Evaluate these quotations*:

a. "There is not a wheel that turns in the forest but an African custom is broken on it."

b. "Africa, that great continent which only sixty years ago was indeed the Dark Continent, but which today is well on its way to becoming the most enlightened of all . . ." (*Missionary Review of World,* Oct., 1935, p. 461).

CHAPTER VI—THE CROSS OF CALVARY

1. Picture (Text, p. 174) is adaptable for *Poster* or *Invitation.*

2. *Another Kaleidoscopic - Map Meeting.* See the acompanying sketch. On poster or blackboard draw this Map, using colors, perhaps green, yellow, and purple (as used for the Kaleidoscopic map for Chapter II) for the divisions on which are printed all the topics our author mentions under the theme, "The Growth and Grace of Christianity." Color the cross red. (There is no special symbolism for the other colors).

The leader to whom Chapter VI is asigned may show the Kaleidoscopic map made for Chapter II, and briefly review the picture seen when the "world kaleidoscope" is turned on Pagan Africa. (See Dec. *Missionary Magazine*) Ask the women to close their eyes as they imagine that the tube of the "World Kaleidoscope" is

being turned. While eyes are closed, substitute the new map. Comment on the "Cross vs. Paganism" and use the song "When I Survey the Wondrous Cross." Briefly discuss the fourteen "pieces of glass" representing typical Christians. (Text, pp. 183-207).

3. *Missionary Map of Africa*—A project to indicate where missionaries have served, and are serving in Africa. Ask someone to prepare tiny crosses and write on them the names of missionaries, as Livingstone, Moffat, Mary Slessor, Jean Mackenzie, etc., and pin them in the locations on the map, where these missionaries served. If time permits there may be brief comments on the life of each.

4. *Stories to relate in Sabbath School Assembly on Easter*: (Text, p. 195; pp. 205-207).

5. *Life of Mwaluki,* the Bible woman mentioned in Text, p. 201. (Her photo and a poem giving the story of her life may be secured from Literature Department—5c).

6. *Current-Event Suggestions* (Quoted from *The Congo Mission News,* published in Leopoldville, Belgian Congo).

a. "Is a glad day of deliverance for thousands of lepers of Congo at hand? To learn that there are today probably not less than one hundred thousand lepers in Belgian Congo has been a startling revelation to many who thought they knew the Congo well. . . " (Jan. 1936).

b. "Belgium is well to the front in setting up machinery which will ultimately deal effectively with five of the more destructive maladies in Africa,—venereal disease, yaws, tuberculosis, sleeping sickness and leprosy." (Jan. 1936).

c. "Amazing as it may seem to many people, the real Negro music, African music, is neither spiritual nor jazz, but simple, stately, and classical in style. . . . (Jan. 1936. Condensed from the Etude).

d. "The figures have recently been published of the white population that was actually in the Congo on January 1, 1936 and they show a total of 18,683, which is an increase over the previous year. . . Two-thirds of the white population was between the ages of 25 and 45 years. Of 1620 persons over 45 years of age and whose hair is going white in the service of the Colony, 479 are missionaries." (July, 1936).

e. "The task of bringing Christianity to Belgian Congo was begun 57 years ago when the explorer Stanley broke through the barrier which for centuries had kept the civilized world from any knowledge of the great Congo hinterland. Baptist missionaries were the first to take advantage of the gap in the jungle forest hewn by Stanley. They entered a few months after he emerged." (July, 1936).

AFTER THE STUDY OF CONGO CROSSES—WHAT?

Has this study corrected any wrong impressions concerning race prejudice, or race superiority—made us more missionary minded—inspired more interest in our own Missions in Sudan and Ethiopia—or made us more eager to uphold the hands of our missionaries and the native Christians by our interest, our prayers, and our gifts?

(Continued on page 339)

Sudanese Crosses

WITHOUT THE SWORD, NO PEACE, WITHOUT THE CROSS, NO CROWN OF LIFE

By the Reverend GLENN P. REED, Dolieb Hill, The Sudan

MY religion is a sword. I make no apology for that fact. I thrust it into lives, knowing that it will pierce and pain. It kills and cuts away ruthlessly. I wield a sword, and glory in it."

Thus, one may imagine, might a bold missionary reply to the complaint of modern critics, who challenge, "What right have you to go to Africa and force your religion upon blacks who already have a religion best suited to their needs?" Unless these critics do not wish to know the truth, (and one suspects that they do not, or they would have come nearer finding it) such a reply might serve to startle them out of their smug complacency. No more startled would they be, however, than were those who heard Jesus assert, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." (Matt. 10:34)

Be very sure of the facts. The sword of Christ is being wielded in Africa to-day. It is wielded in a conflict fierce and fatal. Light is the bitter enemy of Darkness. Hope has not one thing in common with Dread. Faith wars against Fear. Righteousness and Sin can never, as the black Shulla would say, "be added as one." In the heart of the dark continent Christianity and Paganism are locked in a death struggle. Many an African, from personal experience, can testify to the fierce nature of the battle and assert with Paul that his "wrestling is not against flesh and blood, but against the principalities, against the powers, and the world rulers of darkness; against the spiritual hosts of wickedness in the heavenly places." In this warfare the Gospel of Christ is a sword, cutting as a gleaming shaft of light through centuries of dark ignorance and fear, piercing to the heart of every cruel, evil practice, entrenched behind the mighty bulwarks of "custom." And, praise God, scores of lives in our own denomination's pagan sphere in Africa testify to the fact that this sword is paradoxically an instrument of peace, for, with fear banished and sin conquered, their lives echo the words of Isaiah, "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." (Isaiah 32:17)

CONFLICT

Thousands of hearts in Africa to-day are the focus points of this struggle that means life—or death. Often the conflict is marked by long sieges, temporary successes, counter attacks, and in the end, uncertainty —for only an all-wise God can justly judge one of these, His children, who has, out of a pagan background of unnumbered generations, carried on the fight, sometimes fainting and falling.

One of these black children of God was Ajing, a typical representative of the Nilotic black tribes that constitute our denomination's field

in the Southern Sudan. Towering a full head above the average tall Shulla, dressed in a single piece of cloth draped from the left shoulder, Ajing was a strong young man, just entering middle age, when he first heard of Jesus, God's Son, his Saviour. Illiterate he was entirely dependent upon verbal instruction received at the mission station near his village, for his knowledge of his new faith. A member of a large family of brothers, he was preceded in Christian baptism by an older brother, Owaw, a man of unusual strength of character and highly respected in the entire Shulla tribe. Two among a few score professing Christians, the brothers seemed sincere in their search for Christian knowledge and in their break with multitudinous practices based upon superstitious fear of the invisible spirit world. Each lived happily with his wife and children, universally respected in their community.

But Owaw died. Custom required that his widow, Nyikang, herself a baptized Christian, should be inherited by a brother in the deceased's family. There were brothers and half-brothers who could inherit Nyikang, aside from Ajing. In any case, the fact that Nyikang was nursing an infant child meant that many months would intervene before a decision concerning inheritance need be made.

They were months of uncertainty. Repeatedly both Ajing and Nyikang affirmed their desire to uphold their baptismal vows and not set up a polygamous home. But there was the press of public opinion. What a shame for a man to refuse to support a dead brother's family and raise up children to his memory! The many angles from which this argument was launched upon both man and woman cannot be imagined by one unacquainted with the social thinking of a people to whom an individual is nothing, family is everything.

DEFEAT

Then there was Ajing's own weakness. How hard to sit by and let a younger brother inherit Nyikang and thereby receive the bride-wealth that would come from the marriage of her three daughters, one of them even then nearing marriageable age. Each would bring at least twelve cows, and supplementary payments of sheep, money, grain, spears and hoes.

Then there was Nyikang herself. She tired of the work provided to enable her and the eldest daughter to support the little family. How much more desirable to sit out the sunny hours in the cool shade of some man's hut. And her heart desired Ajing, second only to her husband in the respect he commanded in their family circle and village. She first became involved with a younger brother, then lost all hold on herself and Christ, and deliberately sought Ajing as her husband.

To the combination of influences Ajing succumbed. Only after he had publicly signified his intention to inherit Nyikang, a step which he knew would exclude him from full fellowship in the Church and ban him from the Lord's Table, did he learn that he had been deceived. Bitterness filled Ajing's soul. He had sinned and denied his faith.

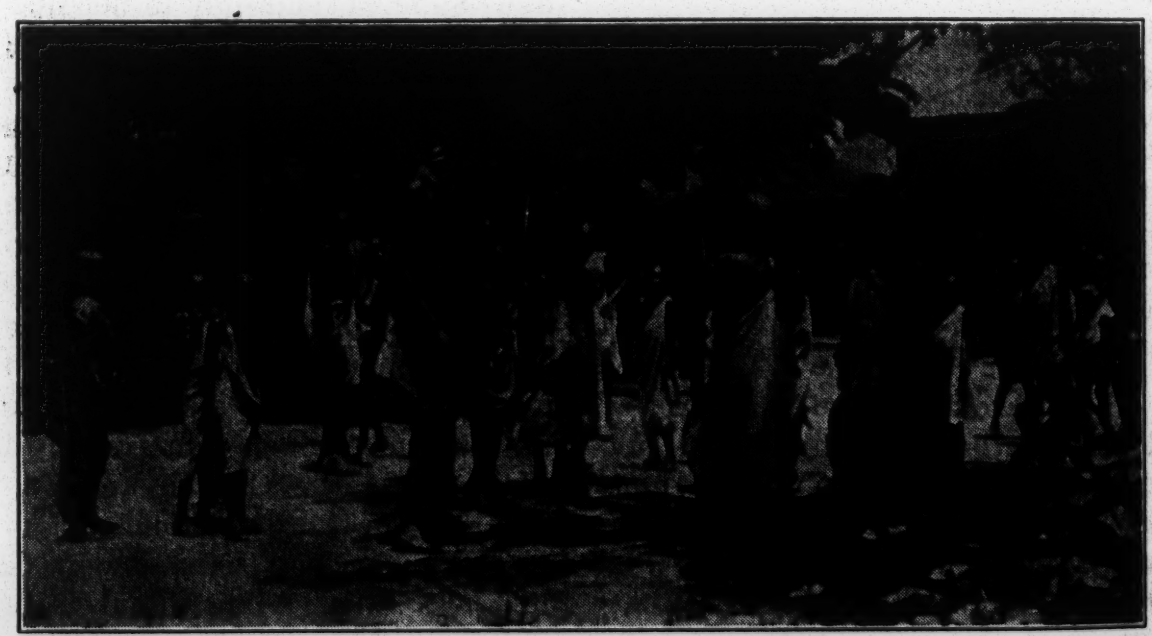
With two families to support, days became hard. A year passed. He failed in health. Then one day all became black. Grain, which he had secured for Nyikang with almost superhuman effort, had, he discovered, been made into beer; the beer had been used in carousals with her former lover, the younger brother. Through the chiefs of the village Ajing sought justice; his complaint was lightly treated. Broken both in body and spirit, he took his spear, and straight into his throat he thrust it with all the strength he could command.

REPENTANCE

Ajing lingered in this life two days. He readily confessed that his own sin had ruined his life. He steadfastly refused to pronounce a curse upon those who had grievously wronged him. To his faithful first wife he bequeathed their children, directing that they should return to her own village far away. He instructed that no beer should be poured out on his grave, no sacrifice made to his spirit. He sang, as best he could with a severed wind-pipe, and asked others to sing with him, the Christian songs of the happy days of his Church fellowship. He prayed to God in the name of Jesus, sincerely, trustingly. And his spirit passed, as the Shullas say, "on to the village of God."

A struggle there is to-day between paganism and Christ. The battleground is the hearts of those who are necessarily pioneers of the African Church which Christ is gathering out of the dark continent. And unless the Sword of the Gospel is wielded ruthlessly, cutting away all adherence to sinful custom, however long established and however universally practised, piercing to the center of all sinful desire, there is no perfect peace in Christ, but only disappointing, bitter conflict.

(Continued on page 343)



Recess time at Boys School, Dolleb Hill.

Ethiopian Crosses

AN ETHIOPIAN BEARER OF THE CROSS

By MR. FRED L. RUSSELL, Addis Ababa, Ethiopia

SHOULD a professing Christian actively engage in war? Many Americans during the world war asked themselves this question. It was asked first of himself, later of a missionary friend by a native of Ethiopia. From God's word and through prayer the two attempted to receive an answer particularly suited to the occasion. The answer came, so it seems, in an opportunity to join the first ambulance organization under the Ethiopian Red Cross. The one seeking the answer to his query proved his willingness to believe that the correct answer had been received by throwing himself whole-heartedly into the work. The ambulance was led by that courageous soldier of the cross, Dr. Robert Hockman. The inquirer who had received as answer to his question, "Serve in the Red Cross" found in this service that which was to test his natural courage, his faith in his Lord, his endurance as a man, his skill as a trained orderly and his faithfulness as a living witness. In all of these tests it is our belief that the young man set up a record that should be an inspiration not only to his fellow-countrymen, but to young men in every country.

This young man, whom I shall call Juba, was born of Galla parents who lived in the neighborhood of a mission station in Western Ethiopia. When the boy was young it was his duty to watch the animals of the family by day to see that no predatory animals made inroad upon the little flock. We have seen hundreds of such little boys in Wallega in Ethiopia. They seem carefree, and many times their flocks mingle with those of neighbors on the hillside, or in the fertile valleys. The boys play together, and as the sun sinks below the western horizon at evening they may be seen driving the little flocks to their respective homesteads where they are harbored for the night.

At an early age Juba was left an orphan. Both parents succumbed in an epidemic. Left homeless and friendless Juba was taken in at a mission station by a missionary and treated as a son. Thus he received his beginning in education in the little mission school. He learned at an early age to know his Lord and to love Him. A desire was born within him to serve his own people. He believevd that if he had more education he could serve better. For this reason he came to the capital. He thought that here he would find schools where more advanced education might be had. For this reason he was in the capital at the time of the outbreak of hostilities between his country and Italy. Juba had an unusual spirit of independence. He wanted an education, and he wanted to earn it for himself if he could get it. He worked at the mission for his board. He walked across the city, a distance of about three and a half miles, to the government school daily. He could have been thought ambitious, faithful and

worth-while had he worked for his board, attended to his lessons, walked daily to school and let it go at that. But Juba like the apostle Paul believed that he was debtor to all men. In the evenings after he had returned from school he could usually be found in the hospital wards with his Bible. He often sat by the bedside of a patient and read and talked with the patient attempting to show him the Saviour. His work was not spectacular. Others perhaps were more capable. Faithfulness was that which always characterized what he did.

Planes were flying over an ambulance of the Ethiopian Red Cross. They had done so before. However, because of the warning of the General the workers scattered and took refuge in those places seeming to be more safe. Juba hid under a bush. He had hidden there many times before. He relates that he was suddenly seized with terror. He found himself in full flight over the open plain. But his blind flight was interrupted by the sound of a great explosion. He turned to see what had happened. He saw that a bomb had fallen right where he had been hiding. The little bush under which he had secreted himself was then flying high in the air having been uprooted by the explosion. Why was Juba filled with terror? Why did he flee at that particular moment when at previous times he had remained at work with the sound of falling bombs in the vicinity? Juba believes that his Lord filled him with terror to save his life and to give him further opportunity to serve.

To faithful members of the ambulance a leave of absence was granted after some months of service. Juba came back to the capital during his leave. Others from the same ambulance had come previously. American newspaper men were there and anyone speaking English or French could find ready employment at a high wage as interpreter. Others of the Red Cross orderlies had found such employment too great a temptation. They had left the Red Cross with all of its hazards, and had taken up employment at high wages with seemingly not much risk with the newspaper men. Juba knew English better than the others. However, such a procedure did not seem to enter his head. On the day appointed he left to return to his post in Ogaden. He believed that he knew where his Lord wanted him, and there he would go. "Be thou faithful unto death and I will give thee a crown of life." The time of death did not seem to Juba of great importance. "It is required of a servant that he be found faithful."

The war was over, it seemed. The writer returned to America on furlough. For weeks and weeks we could get no word from Juba. Other Christian friends joined in prayer that his life might be spared and that he might be heard from. Soon the answer came. Praying friends were informed of the answer. Juba had been a fugitive after the Italian advance into Ogaden. We have not heard the whole story. We have heard that Juba was for a period of ten days or more in a country where every man was considered an enemy unless he was a Somali. Through it all he came safely. He now faith-

(Continued on page 378)

Suggested Devotional Service

By (Mrs. C. W.) ELSIE WEHLING FULTON

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR MARCH: HERALDING

Song: Bible Songs Hymnal No. 66.

Scripture Lesson: John 1:29-46.

Leader: A herald is one sent forth to proclaim a message. In ancient times, before the invention of the printing press, telegraph, telephone, and radiophone, the kings of earth sent forth heralds to proclaim their decrees. A herald presupposes some one who has the authority to send him forth. A herald presupposes also the importance of the message he is sent to proclaim.

To Mary at Nazareth, a herald angel proclaimed the coming birth of Jesus. The shepherds at Bethlehem became heralds to tell that Jesus had been born. At the Jordan, John the Baptist, the forerunner-herald, as he looked at Jesus, proclaimed the essence of His mission in these words: "Behold the Lamb of God, which taketh away the sin of the world."

Jesus said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." It was an assertion of His divine authority and of His divine mission. As He gathered disciples about Him, He sent them forth to be His heralds: "He ordained twelve, that they should be with Him, and that He might send them forth to preach." To the man of Gadara He said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The last message to all His disciples was: "Go ye therefore, and teach all nations **** and, lo, I am with you alway."

The Master, who says "come,"
Is the Master who says "go";
The truth He teaches us
He wants all the world to know.

The Gospel, that saves us,
Is the Gospel that saves still;
And others will find joy
In the knowledge of His will.

Let us listen to some Scripture verses which tell us what powers are involved in our heralding:

(1) Our eyes - - John 4:35.
(2) Our ears - - Rev. 2:29.
(3) Our tongue - - Phil. 2:11.
(4) Our feet - - Isa. 52.7.
(5) Our heart and mouth - - Luke 6:45.
(6) Our hands - - Eccl. 9:10.
(7) Our lips - - Isa. 6:6-8.

Prayer: For the heralds of the Cross in this, and in all other lands.

Poem:

"The Kingdoms of the earth go by
In purple and in gold;
They rise, they flourish and they die,
And all their tale is told.

"One Kingdom only is divine,
One banner triumphs still;
Its King a servant, and its sign,
A Cross upon a hill."

Song: Bible Songs Hymnal No. 165.

Christmas in Congoland

The following is from a letter sent by Miss Aulora McIntyre from her Scottish friend, who is a missionary in Aru, Kibali, Tturi, Congo Belge.

THE first event of importance was Christmas! It began for me at 4 a. m. when I was awakened by a party of Outschool teachers singing the verse of a Christmas hymn on the verandah outside my bedroom window. This was followed by them saying in unison, in very broken English (we do not teach the natives English, but French, as French is the official language of the Colony) "A Happy Christmas!" When I went onto the verandah a few hours later, it was to find that the carol singers had kindly stuck branches of cypress branches and alamanda in different places in the thatched roof of the house. A lovely bouquet of cypress and alamanda had also been placed on a table in my front verandah. This, I discovered later, was a gift from the "boy" who "cuts" my water. At 9 a. m. there was a large Service at which close to 1000 natives were present. This service was followed by a Communion Service; at the close of which a Thank Offering was given. It amounted to a considerable sum, considering that the majority of the givers were poor in this world's goods. The Church had been very tastefully decorated by Mr. Pontier, the Station Superintendent. The atmosphere of the services was that of true heart worship and glad joy—so very different from any heathen worship which is permeated by fear and superstition, and often by sin and much sorrow.

When one remembered the awful spiritual darkness out of which most of these 1000 people had come, one could only bow in humble adoration and worship of Him Who said "I am the Light of the world." This assembly had looked unto *Him* and *were lightened.* Sports were enthusiastically held in the afternoon; the natives themselves entirely organized these, and distributed the small prizes. The missionaries were merely interested onlookers on this occasion! At sunset, the 1000 natives all congregated under some trees near one of our houses. This was for their Christmas dinner! We had bought them a cow as a treat and provided the salt for this. They themselves bought another cow and provided their own stiff porridge with which they always eat meat.

For some years at Aru, it has been the happy custom on Christmas evening for the missionaries to have a tea-table set in the midst of the feast and so to eat with their African brothers and sisters on this, the gladdest night of all the year. The missionaries' meal is very simple—tea and sandwiches, and a few cakes. We serve ourselves, for all the houseboys are eating with their friends. It is not our meal on Christmas Night, but theirs; we simply join them and let them see that we are "All one in Christ Jesus." This united Christmas evening meal means a tremendous lot to our African brothers and sisters — so we would not forego it for anything. The 1000 divided themselves into happy groups of from six to ten, or

twelve. Here and there we saw storm lanterns glimmering through the trees. These had been brought by some of the richer ones in the community; others of these had brought an enameled plate or little earthenware pot for his or her food. After the feast, the large party gathered of its own accord, around the missionaries' table — they had come to sing! We had a very happy hour singing hymns; and then a few prayed, each one remembering the bereaved teacher in our midst whose old, old father had died at the dispensary on the previous day. And so we parted, full of joy and gladness — the Africans to sit around their little home fires with their families and friends, and we to go together and enjoy Christmas music on the gramophone. This closed a very hallowed and joyous day.

M. Melville Sturrock.

CONGO CROSSES

(Continued from page 331)

A NURSE'S PRAYER

This Prayer hangs on the walls of a hospital in Belgian Congo:

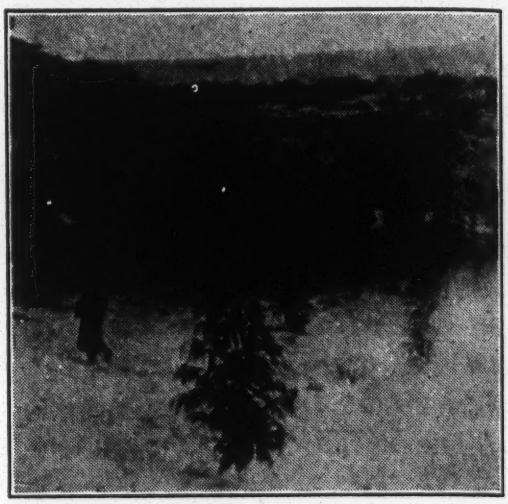
"I dedicate myself to Thee
O Lord, my God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in Thy heart did burn
For those who on life's weary way
Unto diverse diseases are a prey.
Take them, my eyes, and teach them to perceive
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile in many a sufferer's bed.
Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear,
Crown me with hope, and love, which know no fear,
And faith, that coming face to face with death,
Shall e'en inspire with joy the dying breath.
All through the arduous day my actions guide,
All through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray:
"Work in me, through me, with me, Lord, this day!"

The Leper Tree

By E. R. KELLERSBERGER, M.D.

YOU have all heard of a leper village, or a leper house, or a leprous person, but have you ever heard of a *leper tree?* In the midst of the dancing palms that glitter in the sunlight and glisten in the moonlight; among the purple bougainvilleas and the crimson hibiscus; near the green mangoes and the orange trees, overlooking the fragrant tangerines, and flanking the hospital compound, with blue hills in the distance, stands a scrawny little tree, its species unknown, but its fame spread far and wide over the misty valleys and the foamy river waters. It is the "leper tree" of Bibanga station, in the heart of Africa. This little scrawny, scrubby tree marks the dividing line between no-man's land and the promised land. As far as that tree — but no farther — a leper may come, and look longingly at the lines of the other sick people thronging the doors of the morning clinic; babies with convulsions (cerebral malaria) in their mother's arms; epileptics foaming at the mouth and lying unconscious on the ground; sleeping sickness patients, nodding, mercifully unconscious of their near approach to death; scrawny women, skin and bones, almost starved to death; patients with intestinal parasites, tropical ulcers, fearful burns, infectious diseases; others in hammocks, helpless from crocodile attacks or snake bites.

Lepers at "The Leper Tree"



Chalmoogra Oil trees in the leper valley. From this tree is secured the oil used in the treatment of leprosy.

Think of envying these! And yet *they* are not branded as "unclean!" And yet *they* can go beyond the bounds of the tree . . . while these outcasts sit with their tiny baskets, in rain or shine, heat or cold, day and night . . . under the leper tree, begging to be taken into the Camp and envying those who are within the bounds. Shall we leave them there, sitting in the rain and cold, shivering and hovering over a few tiny lighted sticks, trying to keep warm, or shall we open the doors of the Christian leper camp and take them in?

The Ezbekieh School Celebrates Its Seventy-Fifth Birthday

By MISS ELSIE M. FRENCH, Principal of Ezbekieh School, Cairo, Egypt

THE dignified and beautiful Ewart Hall of the American University in Cairo. Upon its platform representatives of the American Legation, the Egyptian Ministry of Education, one of the oldest and most honored of its Arabic newspapers, the American Mission in general and its Ezbekieh Girls' Boarding and Day School, in particular. From either side of the large hall enters a line of white-clad school girls in slow processional, led on the one side by a tall and graceful daughter of the Sudan, on the other by a fairer but no more graceful daughter of Egypt. Up the steps they go to the music of the processional, meet in center stage, turn and proceed in pairs up the tiers of seats which fill the whole back of the large stage until they stand, tier upon tier, sixty-seven sweet-faced school girls, each with her bouquet of red roses.

And down below, an audience of some seven hundred people are met to do honor to the seventy-fifth anniversary of the founding of the Ezbekieh Girls' School, whose pupils fill the platform.

It is a far cry from that first school of seventy-five years ago with its primitive conditions and its early difficulties, to the present group of girls with their higher attainments, greater liberties and wider opportunities.

Yet the school looks back with pride upon its past. It has never been one of the best equipped of the Mission schools. It was founded in inadequate quarters. Or, perhaps, we should say, when the Mission inherited it, it was carrying on in inadequate quarters. For the school is older than its seventy-five years under the Mission. For thirty years previous to the time when it became an institution of the American Mission it had been in existence —founded by the Church Missionary Society of England, given over by them to individuals when the general work of that society in Egypt was temporarily abandoned; taken over later, from this second management, by a public spirited Coptic Patriarch, and closed when his death left it with neither head

American Mission Cairo

The Ezbekieh Building in which the Girls' Boarding School has been housed for 60 years. Class rooms at extreme right—ground floor; Dormitories above, on second floor.

or funds. Within a week of this closing, Dr. Ewing of the American Mission re-assembled its pupils and teachers, and, on October 14, 1861, it thus entered upon the seventy-five years of service which were celebrated on the twenty-first of November, 1936.

I have said that the first building was inadequate. I might well have said that the school has almost always occupied inadequate quarters. To be sure, there was a short time immediately following its removal from a rented house to the present Mission building, in 1876, when it felt itself well housed and rather sufficiently equipped. Not many years thereafter it had so outgrown its quarters that we read that Miss Kyle was commandeering a stable on the first floor for reconstruction as a class room, and store rooms on the roof as dormitories.

For the school had early added a boarding department, when it became evident to the Mission that in no other way could Egyptian girls be held in school long enough to give them any real education. Parents were not yet enthusiastic about educating girls, and no parent who cared for his daughter's reputation would risk sending a big girl of twelve or thirteen years, d a i l y through the city streets.

Year by year the school grew in numbers, in influence, in educational standards. More and more, the need of a new building became evident. Miss Ella Kyle, then principal, dreamed and planned and worked through patient years to that end. In 1909 the new school actually was built and dedicated and the school removed to what is now the Cairo Girls' College.

But not all of it moved. There remained behind what is the backbone of any community—the middle class with more aspirations than money; these wanted an education but could not afford the higher fees at the new college. Hence the Ezbekieh school continued, and continued to be the school of the rank and file of the Egyptian Protestant Church; and so it is to-day.

Ere long, the Ezbekieh's quarters were again too small. They are still too small. Some of its desks are of the style of at least fifty years ago. Some of its rooms need electric light on winter days; it has no playground but a small paved inner court. Every available corner is used for something all the time. It "has no beauty that one should desire it."

Then why do hundreds and hundreds of Egypt's most motherly matrons, most able teachers and most worthy women in other walks of life look back to their school days in the Ezbekieh with pride and hold the school dear though thirty, forty, or even fifty years have passed since they left its halls? Is it not that the school gave them a new outlook on life—taught them to found faith and practice upon The Book, to walk uprightly, and to serve others for Christ's sake?

This is the spirit which still inspires the school—a willing, happy, w o r k i n g together for the best things. And not all the other attainments of the school, its success in government examinations, the sweet songs of its Girls' Chorus, nor

any other glory, we firmly believe, would avail to inspire its pupils with their present loyalty, were this to be lost.

So we celebrated our seventy-fifth birthday with speeches and song, with b e a u t y and dignity, with thankfulness for the past, and hope for the future. If it ever be the will of our church at home to provide the school with really adequate quarters, there is much that more space, more light, more air and more equipment could do in making our service effective. But until such time we shall carry on with what we have, with gratitude for the opportunities for service still open to the school, with pride in the noble women who have been its pupils and with the firm faith that His word still stands: "It is not by might nor by power, but by my Spirit, saith the Lord."

SUDANESE CROSSES

(Continued from page 334)

HOPE

There are evidences of grace and growth in the lives of both young and old as the dark past is nailed to the cross, and new creatures enter into joyous, abundant Life. There are also many defeats. Satan and satanic powers give no quarter when the prize of battle is a human soul.

Christian women of America, what is your part in this conflict? Do you choose to remain a neutral observer? If you do, night settles again over the dark continent. Ask any intelligent African Christian where lies the stronghold of superstition among his people and he will reply, unhesitatingly, "In our women, whose own lives have not known a single hour free from dread and anxious care, fearful of all sorts of spirit powers that, in jealously, wish to harm womankind, their unborn babes, their young children, their grandchildren." "And who teaches our children," the African Christian will query, "if it is not our women?"

In the Church of Christ, where is the stronghold of faith and love? In the hearts of Christian women, who, since Christ first lifted them to a position but little below the angels, have with quietness and confidence, those sister fruits of righteousness, handed down the grace of Christ from generation to generation.

If your study of African womanhood leads you, Christian women, into any high resolve to help lift your black sister out of their clutching fear into His confident faith, test that resolve thus: by the effort you put forth to understand intelligently the challenges of your own denomination's work among pagan African women; by the power you set at work through faithful prayer; by the life and fruitage of life that you dedicate, and ask God to consecrate, to the great unfinished task. And if you enter the conflict, be sure that your experience will be, as truly as that of your black sister—

Without the Sword, there is no
Peace;
Without the Cross, there is no
Crown of Life.

Mrs. Hope W. Hogg

By MRS. ANNA WORK SHAWKEY*

AS one reads of the recent death of Mrs. Hope W. Hogg in Manchester, England, one remembers with ever recurring pleasure the Miss Mary E. Work who went out to Egypt as a missionary in 1890.

For she was then, and ever remained, full of a rare charm that won people. Un-selfconscious, and free from every social, racial or national bias, she loved all, without respect to circumstance; and that unrestrained love and confidence drew out merit and abilities where hitherto they had been unrecognized.

Mrs. Hope W. Hogg

Not only did her magnetism and personal charm peculiarly fit her for missionary work, but her accomplishments, particularly in music and art, made her rarely useful.

Even while learning the language she was giving lessons to the other teachers, and helping with the music. In her second and third years she had the oversight of the Khyatt School for Girls, in Assiut with its Sunday School, and was at the same time teaching a class daily in the boys' college and one in the girls' boarding school in Assiut. To the teachers of all these schools she was giving lessons in drawing, which they in turn gave to their students. Meanwhile she was helping Miss Jessie Hogg in the work at the school at the Pressley Memorial Institute.

In 1892 she married Hope W. Hogg, son of Dr. John Hogg, one of the pioneers of the American Mission work in Egypt. Professor Hogg was then associated with Dr. Alexander in the management of Assiut College.

The new home which these young people founded was open to teachers of all three Assiut Schools, as well as to hosts of other friends. In 1894 Mr. and Mrs. Hogg went to Oxford, England, and in 1903 to Manchester where he had been appointed to the new chair of Semitic Languages and Literatures. Mrs. Hogg took a keen interest with him in building up this department in the University.

For her services to the University and her collaboration with her husband in the translation of Arabic works, some as old as the Second Century A. D., she was awarded an honorary degree by the University.

On her husband's death (in 1912) she was made dean of women students. And how she glorified that

*Mrs. Shawkey, a sister of Mrs. Mary Work Hogg, at the request of missionary friends, has sent this beautiful tribute to her sister.

office! She retired from it after 18 years, in 1930, full of honors, and warmed by the affections not only of students, professors and trustees, but of every student she had known in all the long years of service, for she had the rare gift of remembering every one she had known, and she kept up her interest in them irrespective of their assessed degree of success or failure. She seemed able to waive all scales of values; she belittled nothing; and her sympathy and understanding redeemed the most trivial concerns of any who sought her advice, and they were hundreds, from almost every country of the globe.

It was said by her friends that no woman in Manchester was more widely beloved, and *The Manchester Guardian* says of her: "Born and educated in the U. S. Mrs. Hogg had the energy, enterprise, resourcefulness and gallant optimism of the American. She placed these qualities at the service of the land of her adoption. When in 1917 she was appointed warden (dean) of Ashburne Hall, she realized that there was a shortage of entrance scholarships for women to the University. So she got together a small committee, of which Mr. C. P. Scott (late editor of *The Manchester Guardian*) was chairman.

"But the labor of raising funds was mainly hers and she raised many thousands of pounds for this scholarship fund.

"Believing in education as she did, she was for years the chairman of the Manchester branch of the British Federation of University Women. When the international federation was founded and when historic old Crosby Hall was to be bought for the International Federation, she again toiled to raise the funds.

"The idea of making it a home for women researchers of all nationalities appealed to her, and her enthusiasm was the mainspring in making it the reality it has now become—a home for foreign visitors and research students. So she was one of the founders of that famous hall that constantly houses over fifty guests from all over the world.

"She was also for many years a member of the governing bodies of the Manchester High School and of the Ladybarn House School. She was always a member and at one time president of the Manchester University Egyptian and Oriental Society. She was a keen supporter of the Federation of University Women, and its first or second president. She was the originator of the Manchester Branch of the English Speaking Union."

But her activities were not confined to so-called education. Having lived on three continents, she was international in her interests. Particularly were America, the land of her birth, and England, her home by marriage, bound together in her affections. She was fond of saying "I shall feel that I have not lived in vain if I can help England and America a little better to understand each other."

This she did, and not only was her home the rendezvous for American research scholars in England, but Egyptians sending their sons for

(Continued on page 362)

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

NUER PESONALITIES

By ELEANOR GRENOVER ULSH,
Nasir, The Sudan

May I tell you about some Nuer personalities, which have particularly impressed me in my three years in Nasir? Be assured that the Nuer man and woman do have personality! Do not think for a minute because the Nuer woman is very black, mostly unclothed and is really "well-to-do" if she has two "cloths," that she does not at the same time have that definite something about her that sets her apart from others of her kind. Many Nuer women possess that even more elusive quality, *charm*.

There are two old Nuer ladies who reminded me of Madam Schumann-Heink. No, I never heard them sing and I doubt if they ever did sing. But the last year I was in the U. S. I saw Schumann-Heink in a part in "The Mikado." Someone asked me how I liked her and I replied, "Well, her singing days are over, but she surely is one grand old lady." And Mon Won and Mon Nya Gaac are two grand old ladies! "Mon Won" means "Mother of a Fox" (her oldest child is "Won" and the Nuer mother takes the name of her oldest child—a common eastern custom). Mon Won has all the "cuteness" and "cunning" of a fox. She can always "best" every other person in a conversational group with her clever sayings; is a good maker of pots, and in the same way has molded her kinsmen.

Mon Nya Gaac has exerted as great an influence on her seven sons and daughters — a most unusual number of children for one Nuer mother. She is the "Mother of the Daughter of Astonishment" and quite lived up to her name last year, when she came down with a severe attack of pneumonia further complicated by dysentery. It did not seem that Mon Nya Gaac could possibly pull her sixty-odd years (a great age for a Nuer) through the strain. But lo! one day the old soul astonished us all by appearing on our dyke. "Oh, my daughter," she said, "I want to buy a razor blade. When I had a sickness, there was no person to care for my hair and I have trouble." Filial ingratitude! Not one of her large connection was thoughtful enough to relieve the sick soul of this added discomfort. Needless to say we gave her the blade and sent her on her way rejoicing.

One of the first of the younger Nuer women to impress me was Mon Mon's daughter-in-law, whom I immediately christened the "Nuer Greta Garbo." Nya Dawny always arrives late in church and her coming is heralded by the jingling of a dozen tiny sleigh bells, sewed to the belt of her leather apron and a larger bell on the very tail of her apron. The Nuer married woman wears a triangular leather apron — a shorter one in front and a larger one in back. This and the row of long white beads which rim her ears are the symbols of her married state.

To this essential "apron", Nya Dawny adds a more or less brilliant *kar* — the common Nuer garment, when any at all is worn. This is a piece of cloth, draped around the body and usually tied over the left shoulder, letting the right shoulder and arm be free. Of this, we quite approve but our lady in question very often adds an Arab-made dress—an outlandish, ill-fitting, screamingly colored affair, as unbecoming a garment to the Nuer as the collar with

out the shirt, advocated by one Nuer gentleman. And the dress is without amusement.

Nor is this lady satisfied with her marriage ear ornaments and a few necklaces of beads and giraffe hair. She generally has a bit of cloth tied to her looped brass earrings; a row of brass bracelets from wrist to elbow (a new masculine fad, too, and a very evil one); heavy lead-like anklets add to the general clanking and the most glorious ornament of all, a tiny white goat-hair whisk-broom affair protruding from the upper lip. Very handy for brushing flies off the nose! Add to this picture the proper swagger and you have the typical, vain, painted "vamp" the world over. Sad to say, as often has happened to such a woman from the beginning of time, this friend was recently "taken in adultery", for which sin her husband's family took the privilege of beating her. The Nuers need to be taught our Lord's compassion for the sinner.

And next, there's the Nuer "Pavlovoa", whom I knew for only a day. I'll never forget her. We went to a Nuer wedding about two hours launch ride down stream. A big feature of the day is the singing and dancing by the girls. This group of girls was the best trained I have ever seen. They would quite outdo our Nasir girls in a competition and would put to shame many an American amateur show. But their excellency was due to their trainer—an older woman who had her girls following her steps like a master conductor. From somewhere she had obtained a regular policeman's whistle—and how she did use it! If she had deliberately set out to show these white friends of the bridegroom what the "bridesmaids" could do she could not have put on a better display. Perhaps she did—for the Nuer, too, possesses civic pride.

The most beautiful Nuer I know is the wife of an old clinic patient—or I should say one of the wives. Her features were of the exquisite fineness to delight the heart of a sculptor. Her hands, too, displayed great grace. One day, when visiting me, she was especially interested in the fluting and other carvings on the table legs and picture frames. I remember how she traced each design with her lovely fingers. Moreover, she was the very essence of neatness. The Nuer puts his, or her, hair up in ash paste to bleach it a washed-out red—and even in this Nya Mer displayed a trick of fineness that one would not expect in "an African savage." "Nya Mer" means "Daughter of Sorrow" and this particular friend had all the beauty of a Raphael Madonna.

The Nuer presents many "pictures". One afternoon, shortly after our arrival in Nasir, I amused myself by following a colorful figure, clad in a dull, orange, rayon *kar*. I wished that I were an artist that I might properly depict the effect of this graceful o r a n g e garment against her black skin, further relieved by a wide ivory bracelet. On my return to the Mission, I told Mrs. Adair and Miss Huffman about this lovely figure which had so delighted me. Very soon, along came my lovely lady in orange and sad to say she was the village harlot!

And then I think of two of our clinic patients—beautiful because of their characters. Both have given themselves to the Lord and their faith and love in Him make bright their countenances. Both have been away from the Mission for several years, but they remember the Bible stories they have heard and have taught them to their children. As Lydia of old, their hearts have been opened to give heed unto the things which are spoken by the Lord. How we desire that every village, near and far, could have one such woman in its midst!

Many other Nuer "personalities" come to mind, but I must tell you about just one more—my very sweet little friend, Nya Waar "Daughter of the Night." Nya Waar is no more than six and came to clinic six months ago with terrible sores from yaws covering almost the entire extent of both arms and legs. Just as she seemed to be well on the road to healing, she developed an idiosyncrasy to the medicine used in the injections, and poor little Nya Waar got a frightful rash and grew so thin she was little more than a shadow skeleton. But never once did she lose her sweet smile. Even when her painful dressing sent tears rolling down her cheeks, she could smile in the midst of them. The day I went away on vacation, she and an older sister came to visit with me. She told me "my heart is very sad because you are going away." I think her words brought more happiness to my heart than a compliment from the king of all Britain would have given me!

I hope these few word pictures will give you some small idea of the charm and versatility of the Nuer women and girls. It isn't clothes or environment, nor education and culture that make the man or the woman—but just that certain something that God gives of Himself unto humans — and which we call "personality."

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

VIGNETTES

By MRS. W. T. ANDERSON

A Wee Devotee

It was one of the poorer Hindu homes. The Bible woman and I were sitting humbly upon little low stools, very much engaged in giving the Gospel to the family and the assembled friends. Every one was oblivious of the presence of a saffron-robed "holy man" at the door, requesting alms. Suddenly their came squeezing past us, where we were sitting in the narrow passage almost blocking it, a little, round faced, two-year-old girl with her baby fist tightly closed upon what must have been a very wee morsel indeed, but all it could hold of whole wheat flour. She earnestly proceeded down the long passage and presented it with dignity to the "holy man." I was so pleased with her spontaneous action, I said, "Bravo, little one." This drew the attention of her father, who hastened to add more substantially to the gift. While the "holy man" rewarded her with a really sweet smile and a hearty "blessing."

"Who Through Fear, Are All Their Lifetime Subject to Bondage."

Miriam and I came in the midmorning upon a very inviting looking group of women, sitting out on a huge bed-like platform in the shade of the high buildings at the side of the street, to get a breath of cool air, not so obtainable in their close rooms. We sat with them upon invitation. We found them an unusually intelligent lot. As Miriam talked I laid out my books and booklets on the corner of the "bed." They immediately attracted interest, and I could see that most of these women were literate. One of the mothers, more attractive and sweet-faced than the rest, held a lovely, plump boy of seven or eight months in her lap. He had no little garment on, only a short length of thin white muslin tied about the neck and under the arms, serving as a drapery for his lovely baby form. I

laughingly commended the mother for thus so lightly arraying him in such very hot weather. I noticed the glances exchanged between them all. Then the mother said, "He will not wear any garments till after he is three years old—even this light drapery is one which must be *given* him—not *paid for* by his parents."

We were both somewhat taken aback, but I remembered reading about that custom of the Hindus. Sometimes, in order to appease some malevolent spirit this sort of vow must be made and carried out by the parents, showing to that evil spirit, their absolute indifference to the child's welfare. Oh, what a bondage! With what a freedom indeed, has Christ made us free.

"Our Rock Is Not As Their Rock, Our Enemies Themselves Being Judges."

In the hospital one morning, a kindly faced old woman peered into my eyes and said, "You folks here do a great many good things. You are all so good, so kind, so merciful. We are not like you. You are different from us. You are so good."

I said, "The love of Christ constraineth us. Jesus has changed our hearts that were hard and bad as any. He put love into our hearts. He will do the same for you, if you will look to Him and Him only."

In the zenana the talk had been on the necessity of getting away from sin and sinning. It was agreed that a clean heart was necessary. The woman of the house said, "But our hearts are not clean. We cannot get them to come clean. Yours *are* clean."

"Yes," I replied, "they are, for the blood of Jesus Christ his Son cleanseth us from all sin. He has cleansed our hearts through faith. This same cleansing is for you. This precious blood was shed for you, as much as for us."

The Love Way

One day as we sat in front of an open door, talking with the women inside, a neighbor passing, stopped and listened interestedly for a few minutes. I said, "Come on in and listen with the others."

"No," she said, "I have an errand that cannot wait. But," turning to the others, "listen to all these people say. These are the Love people and they teach the loving way. Take heed to it."

MORAL PRECEPTS

"An evil-minded man is quick to see
His neighbor's faults, though small as mustard-seed;
But when he turns his eyes toward his own,
Though large as Bilva fruit, he none descries."

—*Maha-bharata.*

"Thou canst not gather what thou dost not sow,
As thou dost plant the tree so will it grow."

—*Code of Manu.*

"After a life long study of the religious books of the Hindus I feel compelled to express publicly my opinion of them. They begin with much promise amid scintillations of truth and light, and occasional sublime thoughts from the source of all truth and light, but end in sad corruptions and lamentable impurities."

—*Sir Monier Williams.*

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

D. L. MOODY CENTENARY CELEBRATION

The celebration of the one hundredth anniversary of the birth of Dwight L. Moody is one of the most important celebrations, if not the most important in the year 1937. The real birthday falls on February 7 but the celebrations will be carried on from January 3 until March 5 in fifteen of the largest American cities and in Great Britain, for we must remember that D. L. Moody was as well known and as famous in Great Britain as in his own country.

To those of our young people who attended the Annual Convention at Northfield there must often come memories of Round Top. There they stood beside the grave of this wonderful man. They lived for nearly a week in the beautiful buildings of the Northfield School for Girls, and banqueted in the Mt. Hermon School for Boys. They saw some of the tangible proofs of the faith and labors of D. L. Moody. They went to the Betsy Moody house where the mother of Moody lived for so many years; they heard of the struggles of this lad, the eldest of a large family, who went out to earn a living for himself and to help his widowed mother. They heard how this boy "met the Master face to face" and how he dedicated his own life to the work of evangelism.

Moody at one time heard some one say that the world was waiting for a man who was "wholly given to God," and he said, "I want to be that man." Moody's greatness lay not in his education, for that was limited, not in wealth, for that he had none, not in any special oratorical gifts, though he was a convincing speaker, not in his personality, though that was striking, but in the fact that he was "wholly given to God", and as he said, "My human lips filled with the Word."

Dwight L. Moody preached Christ. He believed that man is a sinner, that Christ made atonement for sin and that He is the only Saviour of sinners. Hundreds of thousands of people over the world heard his burning messages, tens of thousands were led to Christ through his preaching. If there is one need today above all others in the church, it is that those who preach and those who teach shall be "wholly given to God" and shall go forth preaching Christ as the only way of salvation. The much talked-of and much longed-for revival can come only in this way.

The celebration in Pittsburgh will be held February 7-10. Mass meetings will be held in the First Presbyterian Church every evening. Classes in Bible and Personal Work will be held forenoons, noons and afternoons in the Y.M.C.A. on Wood Street.

Those not near one of the fifteen favored cities where a Centenary celebration is held may still become "Moody-conscious" by securing and reading one of the biographies of this great man. There is a very brief one, *Moody, the Evangelist,* by Joseph B. Bowles, 10c. Evangel Booklets Nos. 1, 12 and 38 at 10c each, give sermon outlines, telling paragraphs, illustrations and other "characteristic Moody matter." Send to the Bible Institute Colportage Association, 845 N. Wells Street, Chicago.

POLICIES OF ITALIAN GOVERNMENT IN ETHIOPIA

In a recent article in the *Missionary Review of the World* the Reverend James Rorhbaugh gives the policies of the Italian government in regard to missionary work in Ethiopia.

The Italian Viceregal government gave a statement to the author of the article, an English translation of which follows:

Missions may carry on their work in Italian East Africa so long as they limit themselves to religion and do nothing against the law of the state.

Protestant missionaries will always have liberty to preach without special permission so long as they confine themselves strictly to the sphere of religion.

The official decree of religious liberty includes the right of missionaries to make converts among the pagans of the country.

Missionaries who abandoned their stations due to the war or riots will be permitted to return and occupy them, if in the past they have spread no anti-Italian propaganda and if their former term of occupancy has not demonstrated any unfitness to continue their work.

The Italian Government will not forget the nations who maintained an attitude of good will toward Italy during the Italio-Ethiopian conflict. If any distinction is ever made among missionaries of different countries cetrainly those of the United States, will be favored within the limits of possibility.

There will be rejoicing in the missionary group marooned here and there, as they prepare to return to their fields; there will be rejoicing among the Protestant Christians in Ethiopia as they look forward to welcoming their missionary friends back again.

The church should be in prayer continually that a door may be opened into a field of wider service than even what has been occupied heretofore.

WORLD DAY OF PRAYER

For the observance of the World Day of Prayer on the first Friday in Lent, February 12, 1937, the program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi, Kawamba, Northern Rhodesia, Africa. Miss Shaw went to Central Africa in 1915. She is the author of "God's Candlelights" (1935).

In sending the program Miss Shaw writes:

"The program is supremely an act of worship. I feel more and more that our hearts must be stirred to adoration before prayer can be of real power. We must dimly see the unbearable wonder of the greatness of Him to whom we pray, the unutterable majesty of the Son of God, and the shattering humility of the Son of Man. I have tried to reveal that. There are two periods of meditation in the program which will need careful preparation if they are to serve their purpose. The unity of the program depends upon them. I suggest each period to be seven to ten minutes long. I have had in my thought a background of praying women."

Listen to the Radio Broadcast over N.B.C. February 12th, 8:00 A. M., E. S. T.

PROGRAM CALENDARS

Program Calendars will be ready for distribution in February. The program for April 1937-March 1938 is built along the same line as the general program of the Board of Administration. As our program runs through twelve months we shall have additional features—An "India Special," an "Egypt Special," "two Jubilee Specials"—*The Womens Missionary Magazine* and the Thank Offering. There will be a special Temperance program, and the interdenominational mission studies.—"The Rural Church" and the "Mohammedan World."

For complete program see page 383.

Since this is the year when *The Womens Missionary Magazine* is celebrating its fiftieth anniversary the Program Calendars will be in "Jubilee Color."

For several successive years it has been necessary to print an increased number and each year the supply was exhausted before all orders could be filled. Last year 18,000 were printed and distributed and still orders came. This year there will be 20,000 printed and if the orders exceed this number we shall surely print an extra edition.

PLEASE SEND ORDERS EARLY to Mrs. Fannie Moore, 1206 Hiland Avenue, Coraopolis, Pa.

WANTED: A POST CARD SHOWER

Usually one's friends plan for such a Shower as a surprise on a birthday. In this case we ask for ourselves—or for the Magazine.

We should like to have our readers tell us briefly what *The Womens Missionary Magazine* means to them and why every member of a missionary society should have the Magazine in her home.

Please write a reply on a post card and send to the Editor soon.

ONE HUNDRED PER CENT SOCIETIES

Several more societies have become One Hundred per cent subscribers, that is they have placed a Magazine in the home of every member of a society.

HONOR ROLL

Presbyterials That Have Reported Delegates to the WGMS, 1937

October	17, 1936	Monongahela
October	17, 1936	Muskingum
October	22, 1936	Kiskiminetas
October	24, 1936	Philadelphia
November	14, 1936	Chartiers
December	1, 1936	Lake
December	3, 1936	Argyle
December	15, 1936	Delaware
December	23, 1936	Albany
January	7, 1937	Mercer
January	8, 1937	Spokane

The President's Page

"REMEMBER JESUS CHRIST"

"There's a new foot on the floor, my friend, and a new face at the door, my friend, a new face at the door."

It is none other than the New Year, 1937. However, by the time these words meet the readers' eyes, this New Year will be one month old. So hurriedly does the new-comer move through our experiences. We hurry along with him full of a shining hope that he will lead us to better things than we have known before. When his face first appeared we made our resolutions to be better ourselves, but those declarations are blotted, torn, or lost so soon.

Yet hope is unquenched. Surely poverty will be banished, surely crime will be abolished, surely war will be no more, surely children will be loved, protected, led into glorious living, surely the unfortunates will be cared for tenderly, surely the aged and infirm will be comforted and made happy. We look to the New Year to lead us to all these blessings.

Knowing human nature as we do, how can we have such high expectations of good? Whence comes such glorious hopes as we follow each New Year into this twelve-month journey, often over the wreckage of former hopes? It must be because we "remember Jesus, risen from the dead." Because He lives we shall live also. Because He is love, cruelty, injustice and greed must give way. Because He is the Prince of peace wars must cease when He shall reign. We are indeed "begotten unto a lively hope by the resurrection of Jesus Christ." Every year our hope springs fresh and strong. It can be "sure and steadfast" through the year.

The theme of our coming convention is to be "Remember Jesus Christ." May the thought of Him lead us on with the New Year, 1937, "rejoicing in hope."

Mrs. J. M. Lashly,
President of the Women's
General Missionary Society

A NEW CRUSADE

Evangelism is no transient fad. The spirit of evangelism is as old as the human race. It has its course in the heart of God who said, "Let us make man in our image." Here is the unchanging divine purpose in evangelism. Jesus made evangelism the first and last business of his life. He begun his ministry with the call, "Come and see." He closed that ministry with our perpetual marching orders, "Go make disciples of all the nations."

The world is listening for a gospel. The hour has struck for a new spiritual crusade. Many would-be Messiahs are bidding for the heart of the world. This is the hour for a new proclamation of the redeeming and empowering gospel of Jesus Christ. Evangelism is the most difficult, delicate and essential work the church is divinely commissioned to perform.

Floyd Allen Bash in World Call.

THE W. G. M. S. ALPHABET

A ttend your missionary meetings.

B e on time.

C contribute some service,

D oing what is asked of you on committee duty.

E nter into your part on the program with willingness.

F inance the work as generously as possible, month by month.

G ive a Thank Offering in gratitude of heart.

H elp your society meet the points on the Standard of Efficiency.

I nvite others to come to the meetings and to

J oin your society.

K eep missionary day (or night) free from other engagements.

L earn all you can about the work of the W. G. M. S.

M ake an effort to go to your Presbyterial meeting.

N ever neglect an opportunity to learn of our mission fields, at home and abroad.

O pen your Prayer Cycle, day by day, and

P ray for the work and the workers, for there is no

Q uestion that the success of our work depends on prayer.

R emember that the Reading Course will widen your world vision of missions.

S ubscribe for *The Womens Missionary Magazine* and

T ake time to read it.

U can help the mission cause

V ery much if you

W ill

X ert

Y ourself and be

Z ealous "of good works."

Harriet S. Boobyer.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These Secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering Time. When the Thank Offering has been presented, societies send to their Presbyterial Secretary reports of their Thank Offering. The Secretaries compile such reports and send the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1936 Thank Offering. It is as follows:

	Presbyterial	Secretary	Date Received
1.	Oklahoma	Mrs. A. J. Carnahan	December 9, 1936
2.	Oregon	Mrs. F. L. Switzer	December 16, 1936
3.	Lake	Miss Jemima Dodds	December 17, 1936
4.	Wisconson	Mrs. John Bell	December 17, 1936
5.	Uncompahgre	Mrs. A. W. Beveridge	December 28, 1936
6.	Indiana	Mrs. J. G. Maxwell	December 28, 1936
7.	Spokane	Mrs. Effie E. McCain	December 28, 1936
8.	Chicago	Mrs. J. D. McKee	December 28, 1936
9.	Des Moines	Miss Emily V. Hamilton	December 28, 1936
10.	New York	Mrs. Samuel Miller	December 29, 1936
11.	Puget Sound	Mrs. C. M. Tucker	December 30, 1936
12.	Muskingum	Mrs. P. H. Gregory	December 31, 1936
13.	Idaho	Mrs. J. M. Tipton	December 31, 1936
14.	Vermont	Mrs. Leslie R. Urie	January 2, 1937
15.	Westmoreland	Mrs. John L. Young	January 2, 1937
16.	Philadelphia	Mrs. William White	January 2, 1937
17.	Delaware	Miss Ada C. King	January 5, 1937
18.	Detroit	Mrs. Herbert J. Moore	January 6, 1937
19.	Kansas City	Mrs. D. A. Braden	January 6, 1937
20.	Mercer	Miss Isabel Hosack	January 6, 1937
21.	College Springs	Mrs. R. H. Williams	January 6, 1937

SENIOR LIFE MEMBERS

$25.000 Each

December 1, 1936 to December 31, 1936

29. Mrs. Dorothy Bloomer. Lancaster, Pa.
By the Sara Mitchell Smith Society.

30. Mrs. William Patton, Philadelphia, Pa.
By Emma Kilgus.

31. Mrs. Charles McClellan.....
.....Philadelphia, Pa.
By some members of the Emma H. Kensil Missionary Society.

32. Mrs. Walter Rogers. Philadelphia, Pa.

33. Sara Parker.....Philadelphia, Pa.
By Mrs. E. J. Graham

34. Mrs. Margaret Johnson. Bellevue, Pa.
By Mrs. J. Alvin Orr

35. Mrs. R. L. Lanning..Pittsburgh, Pa.
By her sons.

36. Mrs. S. G. Philips....Pittsburgh, Pa.
By her daughters, Mrs. Carolyn P. Blackwood, Mrs. Grace P. Easter, Mrs. Anna P. White.

37. Emma Ochiltree .....Pittsburgh, Pa.

38. Mrs. Albert Funk.....Washburn, Ill
By her husband

39. Mrs. Carrie Anderson..Goldfield, Ia.
By Ellen McLaughlin Circle

40. Mrs. Neal Dunnick.....Boyden, Ia.
By Lillian McConnell Missionary Society.

41. Mrs. L. L. Burton....Emporia, Kans.
By Mr. and Mrs. R. A. Olson.

42. Mrs. Belle H. McMaster.....
..... Emporia, Kans.
By friends.

43. Mrs. Effie Pallman Miller. Unity, Pa.
By her husband, H. W. Miller.

44. Mrs. R. B. Hyatt..Connellsville, Pa.
By Mary E. Dick Bible Class.

45. Mrs. R. R. Scott....McKeesport, Pa.
By W. M. S. of Atlantic Ave. Church.

46. Mrs. Margaret Sampson.....
..... Wilkinsburg, Pa.
By Mrs. Mary J. Barclay.

47. Mrs. Howard Phillips.....
.....McKees Rocks, Pa.
By Willing Workers Bible Class of Union U. P. Church.

48. Lidie McMurray....Wilkinsburg, Pa.
By a friend.

49. Jane Baker .....Pittsburgh, Pa.
By her mother, Gretchen Morrow Baker.

50. Mrs. Sarah H. Urey....Oil City, Pa.
By her children.

51. Mrs. J. F. Brittain.....Erie, Pa.
By Annie King

52. Mrs. Christine Hutchison.....
..... Kansas City, Kans.

53. Mrs. Leora L. Small...Carrollton, O.
By Scroggsfield W. M. S.

54. Mrs. J. C. Andrews....Carrollton, O.
By Scroggsfield W. M. S.

55. Mrs. P. B. Grafton..Steubenville, Pa.
By Mrs. George E. Ewing.

56. Inez Derringer....East Liverpool, O.

57. Mary Irvine .....Richmond, O.
By Mrs. Shelly Irvine.

58. Mrs. Eula Runyon.....Toronto, O.
By Knoxville, Ohio, W. M. S.

59. Mrs. Mary E. W. Scott..In Memoriam
By her brothers and sisters

60. Mrs. Thomas McCalmon.....
.....New Kensington, Pa.
By Mr. and Mrs. W. L. Hankey.

61. Julia Fisher....New Kensington, Pa.
By a friend.

62. Mrs. D. M. McBride.....
.....New Kensington, Pa.
By her husband

63. Rev. Fred Blick, New Kensington, Pa.
By Parnassus Young Women's Society.

64. Mrs. Norman Koontz.....
.....New Kensington, Pa.
By friends.

65. Mrs. N. J. Gilliland..Superior, Nebr.
By her daughter, Mrs. Ora L. Leslie and husband.

66. Janet McLay .....In Memoriam
By a friend.

67. Mrs. John Brown.....Braddock, Pa.
By a friend.

68. Mrs. Alfred Martin....Lisbon, N. Y.
By W. M. S.

69. Mrs. Raymond Thompson.....
.....Lisbon, N. Y.
By W. M. S.

70. Mrs. Charles Estey.....
..... Schenectady, N. Y.
By the Faith M. S.

71. Mrs. Stanley E. DeForest.....
.....Schenectady, N. Y.
By the King's Daughters' Society.

72. Ada M. Staley.....In Memoriam
By her sisters, Mrs. John Q. Adams and Laura Staley, Johnstown, N. Y.

73. Sarah D. Cummins..Philadelphia, Pa.
By a friend.

74. Mary Rainey .....Philadelphia, Pa.
By a friend.

75. Mrs. Robert B. Davenport..... ..... Philadelphia, Pa.
By Mary N. McLean.

76. Mrs. Frank Rogers..Philadelphia, Pa.
By her sister, Martha Martin.

77. Mrs. Mary Ide....Upper Darby, Pa.

78. Mrs. Chester Rickards..... .....Lansdowne, Pa.

79. Mrs. Ellwood Story.Upper Darby, Pa.

80. Mrs. Sadie Sargent.Upper Darby, Pa.

81. Mrs. Georgina Melville..... .....Upper Darby, Pa.

82. Elizabeth Ross Ide.Upper Darby, Pa.

83. Ruth Smith .....Drexel Hill, Pa.

84. Nan Jamieson....Washington, D. C.

85. Isabel Neely .....Chevy Chase, Md.
By her aunt, Mary Kyle, in memory of her Grandfather, Rev. S. J. Kyle.

86. Mrs. Jessie Eiker..Washington, D. C.

87. Lena Lobaugh ....Washington, D. C.

88. Sallie Clower ....Washington, D. C.

89. Elizabeth C. McCoy.Philadelphia, Pa.
By her mother, Mrs. Jane C. McCoy.

90. Mrs. Ellwood Prickitt..... ..... Philadelphia, Pa.
By a friend.

91. Mrs. Mary E. Hudson..... ..... Philadelphia, Pa.
By Mrs. Mary F. Edmunds.

92. Mrs. Herbert P. Miller..... ..... Philadelphia, Pa.
By a friend.

93. Mrs. Norman S. Proud..... ..... Philadelphia, Pa.
By a friend.

94. Jane Gray .....Philadelphia, Pa.
By Mada Franz

95. Jean Hunt .....Philadelphia, Pa.
By Mada Franz

96. Jane McCoy .....Philadelphia, Pa.
By Mada Franz

97. Annamae Hoffa ....Philadelphia, Pa.
By a friend.

98. Mrs. S. E. Hare.....Oak Park, Ill.
By Mrs. R. S. Beale and daughter, Rae.

99. Mrs. John H. Cochrane..Oak Park, Ill
By W. M. S., First Church.

100. Mrs. Henry Orr Lietman.Chicago, Ill.
By W. M. S., Fifth Church.

101. Mrs. Mildred Page....In Memoriam
Of Alpha Guild Y. W. S., Fifth Church.

102. Mrs. George Firehock...Chicago, Ill.
By a friend.

103. Mrs. Minnie Mitchell...Chicago, Ill.
By a friend.

104. Mrs. Wm. McAllister....Chicago, Ill.
By a friend.

105. Mrs. J. A. Hunter..... .....West Middlesex, Pa.
By W. M. S.

106. Miss Mildred Caldwell..Sharon, Pa.
Sharon Y. W. M. S.

107. Mrs. Dorothy P. Cowperthwait.... .... Philadelphia, Pa.

108. Mrs. Agnes Heron..Philadelphia, Pa.

109. Mrs. F. Harry Zweig..... ..... Philadelphia, Pa.

110. Mrs. Lizzie F. Sutcliffe..... ..... Philadelphia, Pa.
By W. M. S. of Seventh Church

111. Bess E. Graham....Philadelphia, Pa.
By Jennie H. Poole.

112. Dorothy Killough ..Philadelphia, Pa.
By Jennie H. Poole.

113. Mrs. E. A. Gibson...Philadelphia, Pa.
By Mrs. R. Killough

114. Mrs. Ralph Welsh..Philadelphia, Pa.

115. Nellie Killough.....Philadelphia, Pa.

116. Julia McCune .....Philadelphia, Pa.

117. Margaret Dunn ....Philadelphia, Pa.

118. Virginia McLellon ..Philadelphia, Pa.

119. Mrs. Joseph H. Shepp..... ..... Philadelphia, Pa.

120. Mrs. Mary Lee Lereh..... ..... Philadelphia, Pa.
By Laura J. Forsythe.

121. Mrs. Bessie Cummins..... ..... Philadelphia, Pa.
By Mrs. Margaret Weilenmann.

122. Annie E. Sherrard....Cambridge, O.
By friends.

123. Katherine Lois Miller.Pittsburgh, Pa.
By her parents, Dr. and Mrs. James H. Miller.

124. Helen A. Wilder.....Drexel Hill, Pa.

125. Mrs. William B. Gamble.Kirklyn, Pa.
By a friend.

126. Mrs. Herbert J. Stevens..... ..... Philadelphia, Pa.
By a friend.

127. Mrs. Matilda Hubert..... ..... Philadelphia, Pa.
By Mrs. P. J. Pryor.

128. Mrs. William Remley..... ..... Philadelphia, Pa.
By Mrs. Kochersperger.

129. Mrs. Gladys McCord. Philadelphia, Pa.
By Mrs. E. J. Graham.

130. Mrs. Lois Taylor.....Landour, India
By the Lois Taylor Circle.

131. Mrs. R. E. Hamilton...Nampa, Idaho

132. Mrs. C. J. Diebrel....Spokane, Wash.

133. Mrs. E. W. Porter...Spokane, Wash.

134. Mrs. Thelma Pimental..... .....Los Angeles, Calif.
By the Alteris Missionary Society.

135. Mrs C. D. Patchin. Long Beach, Calif.
By friends.

136. Mrs. Paul Douds..Long Beach, Calif.
By Raj Kamaris Society.

137. Mrs. Gertrude Jeffries..... .....Los Angeles, Calif.
By the Co-Workers Class.

138. Mrs. C. H. Bonhill. Los Angeles, Calif.
By Alice Woods.

139. Mrs. Susie Craven. Los Angeles, Calif.
By the Lois Kingan Bible Class.

140. Mrs. Robert Hockman..Wheaton, Ill.
By the Lois Kingam Bible Class.

141. Ella Mae Canny..Los Angeles, Calif.
By the Lois Kingam Bible Class.

142. Mrs. Dorothy Martin..... .....Los Angeles, Calif.
By Mrs. Ralph Martin.

143. Mrs. Emma Finney Edmiston.... .....Los Angeles, Calif.
By Venna O. and Grace E. Finney.

144. Mrs. Matilda S. Brooks..... .....Los Angeles, Calif.
By Women's Missionary Society.

145. Mrs. Margaret Weinstein..... .....Los Angeles, Calif.
By a friend.

146. Mrs. E. E. McCoy..... .....West Riverside, Calif.
By Women's Missionary Society.

147. Mrs. Ruth Bigger Tuggy..... .....Riverside, Calif.
By the Young Women's Society.

148. Mrs. Eleanor Bishop Haverty..... ..... Whittier, Calif.
By her aunt, Lida Armstrong.

149. Mrs. Dorothy Bishop Peck..... ..... Whittier, Calif.
By her aunt, Lida Armstrong.

150. Mrs Cora Torrens..Santa Ana, Calif.
By Mrs. O. S. Johnston.

151. Caroline Neal .....McIntyre, Pa.
By a friend.

152. Mrs. J. R. Learn.....Livermore, Pa.
By Mrs. Lyda M. Henry

153. Mrs. W. O. H. Garman. Altoona, Pa.
By the Women's Missionary Society.

154. Nellie Young .....Princeton, Ind.
By the Maria Blair Y. W. M. S.

155. Bertha McGregor....Somerville, Ind.
By the Somerville Society.

156. Mrs. Mathew Court..... .....Central Falls, R. I.
By the Pastor's Aid Society.

157. Mrs. William Massie..... .....Central Falls, R. I.
By the Missionary Guild.

158. Mrs. Catherine C. Graham..... ....Whitinsville, Mass.
By the Women's Missionary Society.

159. Mrs. Ida MacKinnon..Quincy, Mass.
By the Women's Missionary Society.

160. Kathryn MacKenzie .... Philadelphia, Pa.

161. Dr. Reba C. Hunsberger..... ..... Philadelphia, Pa.
By two friends.

162. Mrs. S. E. Canaan....Portland, Ore.
By friends.

163. Mrs. Edwin A. Young. Portland, Ore.
By friends.

164. Mrs. M. H. Acheson....Albany, Ore.
By her daughter Evelyn.

165. Mrs. Katherine Virtue..Hanover, Ill.
By Mrs. Ellen Speer and Nancy Speer.

166. Leonne Lukens .....Monmouth, Ill.
By the Eva D. Huey, Y. W. M. S., West Side.

167. Mrs. Louise McKee..Monmouth, Ill.
By her husband, Ralph McKee.

168. Mrs. Dorothy Bliss....Kirkwood, Ill.
By the W. M. S.

169. Mrs. William H. French..... ..... Biggsville, Ill.
By the W. M. S.

170. Mrs. Ruth Meek Winbigler..... .....Little York, Ill.
By Alice Winbigler, in memory of her sister, Julia Winbigler.

171. Mrs. John Heslip.....Rushville, Ind.
By Mrs. T. R. Ferguson and Helene Ferguson.

172. Celia Blake .....Ben Avon, Pa.
By Jean Brown.

173. Mrs. Donald H. Brush..Bellevue, Pa.
By D. J. Brown.

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

"MARCHING ALONG TOGETHER!"

Did you listen in on Christmas to the marvelous broadcast sponsored by the Canadian Broadcasting Company and directed from Ottawa by a special leader? How wonderful to hear an orchestra in one city (Montreal), and five groups of singers in five different cities, Vancouver to Halifax, respond to this one leader! "Marching Along Together" was the song first used by the "Sing-songers." Phrase by phrase this song was sung, each city group coming in on its particular phrase, then all joined at the command of the leader in Ottawa. Equipped as they were with head phones, every one knew what was being said so action was prompt. Three cities took part in singing the round, "Three Blind Mice." The leader read a fairy tale, each of the five cities accepting one of the five names of the characters in the tale. For the princess the word was "ah-h-h;" for the prince "oh-h-h" and the dog "woof! woof!"—etc. Each group made its response as if in the same room with the leader. "Blest Be The Tie That Binds" was sung in unison from coast to coast; a remarkable example of *working together*. Oneness, unity of the great country of Canada stood out in bold relief. When one spirit prevails, people can march together.

This great accomplishment might serve as a parable for missionary women—young women in particular—to consider. How possible it is for groups though widely separated to walk and act together! Sometimes societies think of themselves as isolated bodies, having no connection whatever with other groups of identical or similar names. They feel so alone, so out-in-the-cold, that they drift into indifference and spiritual numbness and cease to be useful.

Vancouver and Halifax are remote from each other but no doubt of their kinship now—have they not sung and marched together? They have heard each other speak. They have responded to the same leadership. They know they are fellow citizens.

No such manner of uniting of voices may be the privilege of our missionary women, but real unity may be attained if every society seeks to catch step with every other society by accepting its share of the responsibility in the work of the Women's General Missionary Society.

The Womens Missionary Magazine is a centralizing agency. Every society may be informed if it takes the trouble to be informed; not only

the president or treasurer, but the individual member may know if she reads. And if the Magazine comes into the home, men and boys, as well as women and girls, may know about the work of the W.G.M.S. The two Magazines and our Church papers form the "broadcasting system" for the members of the denomination. The printed page is a great announcer and leader. To be successful to the full, every member and every society, no matter how far scattered, must be provided with the "ear-phones" of interest and a desire to be useful in the work of the Kingdom, ready to take the first step in "marching along together."

This year is young. Our work is before us, definitely outlined. Let's march along together!

RECRUITS

Beaver Valley-Presbyterial - Darlington Girls' Mission Circle — nine members.

This society was organized only last July and began at once to be useful. It meets monthly, has one-half hour Bible study, the same length of time in mission study and then some time spent under expert direction in fashioning garments for needy places. The society is sending thirty children's dresses to Ezel, Kentucky, school. It should be said that much of the sewing is done in the homes of the girls. Of course uniformity is assured, the adviser, Mrs. Charlotte Craft, overseeing the work.

Much is to be expected of a society that takes itself seriously as does this Circle.

There are societies in the making that will soon make their bow to our readers. Perhaps there are others that have neglected to send in word of the organizations being completed. Again may we ask for promptness in this matter as in every other report.

YOUNG WOMEN'S SPECIAL COLUMN

Frenchburg School,
Frenchburg, Ky.,
December 28, 1936.

Dear Friends:

One is always interested in knowing about a new member of a group. Some of you are wondering about the new matron at Frenchburg School. It is a difficult task to talk about myself, and therefore I shall be brief.

My birthplace was Keokuk, Iowa, but when I was too young to know anything about it, my parents moved to a farm in Clark County, Missouri. There I lived until I was seven years old. And there I was introduced to the beauties of nature.

My father taught my brothers and me the names of the lovely wild flowers which grew in the timberland, and sometimes in the spring, he would bring to me flowers still drenched with dew. How well, too, I remember his bringing in a baby rabbit which he had found in the field, and how carefully we tended it!

Those delightful, care-free days were over when Father and Mother sent me to Keokuk to attend school. A year later when my parents moved to town, I was satisfied. Again we re-established our former custom which will always be an inspiration to me. During the spring, summer, and fall, my father took my brothers and me on trips to the woods. He showed us where the wild ferns and moss grew and where to find the different wild flowers. In the fall, we gathered golden-rod, leaves and nuts.

Upon graduation from high school, I became assistant kindergarten teacher in one of the Keokuk schools. That was a delightful experience, for children of kindergarten age are spontaneous and seldom know what it is to be self-conscious.

After being graduated from the University of Iowa, I taught English in the public schools of Iowa until a few years ago when I taught for a year in a United States government school in Central America.

In 1934, I was graduated from Columbia University, and continued to teach English in Iowa until this fall when I came to Frenchburg School.

From childhood, I have been interested in Sabbath School and church work. For many years, I have worked in the Primary Department in the Sabbath School.

It is an inspiration to work in a place having the fine spirit which is prevalent at Frenchburg School, and I am glad to have a part in the work.

Sincerely yours,
Margaret E. Meyers.

Note: In Miss Meyers' next article, she will tell you about her dormitory work, or experiences that may interest our readers.

YOUNG WOMEN'S SPECIAL

(Permanent Object)

V.

PASRUR GIRLS' BOARDING SCHOOL

By DORA B. WHITELY

So in 1926 the Pasrur School graduated its first 8th Grade class. During these eleven years we have had about five failures among the 110 girls who have graduated. The teachers receive all the credit for this good record. They have shown a fine spirit and have had a real pride in "their" school. You and I call it "ours"! Both they and we are correct.

For several years we had to take our 8th Grade and all its equipment for the Cooking Exam to Sialkot for the final examinations. These girls study Reading, Writing, Grammar, Spelling, Arithmetic, Hygiene, History, Cooking, Sewing, Laundry, Persian, and Bible. This final examination covers all these subjects but Bible, so it takes about a week to complete the whole course. What a week that was in Sialkot! Finally we petitioned the Government authorities to permit us to have an Examination Center in Pasrur and it was granted, so now we stay at home for that week of hard work. I cannot go into detail of how the questions come in sealed envelopes, of how the girls' papers are sent by registered post to different people to be graded, of all the red tape connected with such an examination. It is all done by the Government (Educational Department) except conducting the examination. I have to do the sitting with them in the examination room. This is a fine time for catching up with a bit of correspondence!

I came on furlough again in 1925 and returned to the School in 1927. During that time, Misses Ruth Warnock and Evelyn Tromans were in the school.

In January of 1930, we began an experiment. We took in little boys and made the first four grades coeducational. It has worked so satisfactorily that it is in to stay. The next winter we put up a new building—six lovely open-air room classrooms. Several of the classes sit on the verandas of the old buildings. We have a few old class-rooms. One thing that we do have for every class is lovely blackboards. We buy them in India.

I well remember the time when we had only a very few day pupils —daughters of our servants mostly. The teachers and I made it a matter of special prayer and effort one winter to increase the number of day pupils to twenty, and I confess that our faith was not unadulterated. What a big thing to expect for that school! We got the twenty day pupils! Since taking in boys seven years ago, the number of day pupils has increased to nearly one

hundred! They are about half and half boys and girls, half and half Christians and non-Christians. Several villages nearby send us some pupils—the farthest one being tv miles away. And there is no school bus!

The number of boarders increased slowly until a year ago there were 191. We are supposed to house comfortably 140 boarders! We really have too many from the standpoint of training them as they should be, but how can we refuse to take them when the parents are anxious to send them? As a rule it has to be in the Pasrur School or no school at all, for each school has a definite territory from which to draw its pupils. So if you will just continue to provide the funds and to uphold us in prayer, we shall endeavor to teach and train and care for them—just as many boarders as we can possibly take and just as many day pupils as the Lord knows we can care for.

(To be continued)

A CORRECTION

Once a woman asked another what she meant when she talked so much about *Error*. After some insistence, she dragged out this reply: "It is *Sin*!" While *error* in the columns of the Department has been cited, we are happy to say that it may not be designated strictly as *sin*—perhaps an *oversight*. Mrs. C. F. Crooks of Fresno, California, says that the new society at Easton is the "Emma Crooks Circle," Leona Carlson the president. We crave the pardon of said society for having presented any error.

MRS. HOPE W. HOGG

(Continued from page 345)

higher education to England, never ceased to look upon her as their friend, and to send their sons in her care. She was guardian to many Egyptians now risen to prominence in government, and just as graciously to those who will never be distinguished.

She had two daughters, born in England. The elder daughter who died in 1935, was for a time in the Russell-Sage Foundation in New York, where she carried out social investigations. For two years she did distinguished work for the U. S. Government in Washington, D. C. in the Department of Labor Statistics. The younger daughter is in social service work in England, being warden (dean) and organizer of a social center in the mining district of England.

Mrs. Hogg was the eldest daughter of Josiah Work. This family name is conspicuous in the annals of the church both at home and abroad.

Mrs. Hogg's years in the nominal missionary work of the church were few, but they honor the church; and all of her long life of 73 years so joyous, so rich and so lovely, exemplify the Master's "Herein shall all men know that ye are my disciples, that ye LOVE. . . ."

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

MEETING AFRICA'S CHALLENGE WITH JESUS

A STUDY OF "CONGO CROSSES," CHAPTERS V and VI

PREPARATION: Use the maps again. On the colored map draw an outline around Egypt, Sudan and Ethiopia. Paste over this portion some light blue paper to fit. On this paper sketch in the necessary rivers to make locations easy, then place crosses cut from silver paper at the locations of all of our missions, writing the name in ink. Give this as a project to one girl who will take just a moment before the program to show where we are serving in the Master's African Vineyard.

On the large black map make a cross of silver stars at the upper right, above the map, on the white ground. These stars may be purchased in different sizes wherever Dennison's or other seals are sold. A narrow trail beginning at the lower left just outside the map leads up across Africa, widening until it reaches the foot of the Cross, and will guide the placing of the Fourteen Stars by the speakers. This trail may be of white ink, poster paint, chalk, or tissue paper.

Three small black crosses about two inches high.

The tall white candles, signifying the Presence of Christ.

Fourteen silver stars to be placed along the trail.

The Spirit of Trails should again wear the black robe. This time it should be well studded with silver stars of different sizes.

Invitation and Quest for New Members.

Drums are beating over the land,
Calling all members:
Each one to bring another—
Fire for the embers!
Bring to the Great Palaver,
Each a new member.
For her sake, for our sake, for their sake,
We must have her!
Date - - - etc.

The Chief (President) sends Hunting Parties up and down the land to search out new members for the Tribe. Divide your Village (the Circle) into Hunting Parties of equal size to go out by Aeroplane, Canoe, Auto or On Foot. Each Party is to report at the Palaver on number of guests brought to the meeting, and the number of new members secured. Make a list of eligible girls after consulting with the Church Headmen (Pastor, Superintendent and Leader) and give each Party a complete list. Send an invitation to each girl on the list. Then the Hunting Parties may visit her personally. Appoint someone to meet guests at the Cross Roads (the door of the meeting place) and pin on each the emblem of the Hunting Party which secured her—a tiny aeroplane, a canoe, an automobile or a shoe. Each Hunting Party must see that their guests have a good time with everyone.

Many of the suggestions on this program have been taken from "How to Use." The Quest for New Members adapted from the *Woman's Missionary Friend.*

PROGRAM

PRELUDE — "Prepare Ye the Way" No. 147. Bible Songs Hymnal.

LEADER—Let us see thy ways, O thou Eternal. Teach us what are thy paths.

SPIRITUAL—"View de Land" No. 5, Southland Spirituals.

LEADER—Reads Isaiah 35:8-10 and Psalm 119:105.

SONG—Chorus — Prepare Ye the Way of the Lord.

LEADER— One who did indeed prepare the way of the Lord in Africa was Livingstone. One time when in England, telling of his perils and adventures, he said: "Shall I tell you what sustained me amid the toil, the hardship and loneliness of my exiled life? It was the promise, 'Lo, I am with you alway, even unto the end'." Read Matt. 28;16-20, lighting candle.

PRAYERS (By Circle Girls) Of thankfulness for those who have been preparing the way, mentioning Livingstone, the Moffats, Mary Slessor and others.

For God's Presence with our own missionaries in Africa, naming those whom you know.
That we may so live that we may treasure God's Promise of His Presence as did Livingstone.

LEADER—"And lo, I am with you alway."

LEADER — When the African chief has important matters he wishes to discuss with his tribe, he calls a great palaver, usually by drum call. The call can be heard for miles, and in an incredibly short time they have heard, and are on their way. (May have one of the girls beat the "danger" drum call on a toy drum, as described by Mrs. McKune's article, page 329.) You have been invited to this palaver to discuss the tremendous change in African life and what we can do to help the African to find the way to meet these new conditions. An African pastor said that since the introduction of the Mail order catalogue, offering alluring pictures of clothes and everything for the house, that the women spent more time reading the catalogue than reading the Bible. Let us discuss these changes, for African womanhood is at the Cross Roads.

Circle Girl discusses Economic Cross Roads. Educational Cross Roads. (See Mrs. McKune's article, pages 323, 324.)

LEADER — Missionaries have made plans to help in guiding African womanhood to the abundant life. They are publishing Christian literature, and establishing schools for the training of native teachers. Another way suggested by the Women's Conference was to appoint women missionaries to interest themselves particularly in village work. Such a woman was Malendola. (Tells her story. See "Congo Crosses," pages 165, 166.)

ENTER SPIRIT OF TRAILS who stands beside the black map. Many trails have led across my land. Follow with me the trail of Religious Thought. Back in the ancient days, and even to this day, three black crosses have cast their shadow across the trail, so that my people often stumble and fall as they walk through life. Look back along the way and behold them:

1st Circle Girl—(Places black cross at beginning of trail, lower left). My cross casts the shadow of Animism across the trail (Explain Animism. See quotation by Rev. John Weeks, Mrs. McKune's article, page 326.)

2nd Circle Girl (Places black cross beside first) (My cross casts the shadow of Fetishism (Explains Fetishism. See same quotation.)

3rd Circle Girl (Places third cross beside the others, all outside the map) To these I add the cross of idolatry. (Explains idolatry. Same quotation.)

SPIRIT OF TRAILS—As my people have journeyed through the years, the Shadows have been pierced here and there with starry gleams from Christian customs which have somehow penetrated our land. An old proverb tells of the Son of God, and some faint remembrance of Sacraments have come down, and are part of our customs. Surely the old proverb is true: "Truly God has trodden here, He has merely stepped out of the path for a short time, but farther on

(Continued on page 367)

Home Missions

MRS. WM. S. COOK, 1201 6th Ave., Beaver Falls, Pa.

WESTLAND MISSION

Westland Church observed the Preaching Mission the first week of the month with the Rev. Fred Lenk of Second Church, East Liverpool, Ohio, preaching. Mr. Lenk was given lodging in the home of Mr. and Mrs. Frank MacMillan and took his meals out with our people, going to a different home for each meal, and it did tremendous good toward re-creating spirituality among the people. Most of our people expressed regret that we were not holding two weeks of service. Each evening from 7:00 to 7:30 we held a Prayer service in charge of the organization sponsoring the evening meeting. After Church on Wednesday evening the YPCU held a social for Mr. Lenk and on Friday evening after Church the Young People's Bible Class held a banquet to which they invited the Bible School Teachers, also the Session of Hickory Church.

During the week 75 people rededicated their lives and promised to more faithfully attend to their religious obligations. Since the meetings the people have been heard to say, "There is a transformed spirit in our Church and Community." There were 84 present at Communion, 52 communed. Mr. Lemk, my father, an elder, and I took Communion to one of our women who was seriously ill in the hospital. The Hickory Session, Mr. Lenk, and I took Communion to another member sick with pneumonia. Total communicants, 54. We had 13 accessions, one of which was a mother of four children, two of whom were baptized. There were seven accessions on profession, four on re-profession, and two by certificate. Baptism was administered to five infants.

The Young People invited Mr. Lenk to remain over Sabbath evening and preach a Youth Sermon instead of holding their regular YPCU meeting. There were 58 present. The Rev. J. Donold Alms, pastor of the Taylorstown Church, and Mrs. Alms with their Young People's Society were guests at this special service.

Sabbath, December 13, the Women's Missionary Society held their annual Thank Offering Service. Mr. Alexander McElroy Roy, a native of Egypt, now a student in Pittsburgh-Xenia Seminary, son of the Rev. Mark Roy, preached the Thank Offering sermon. The Women's Thank Offering was $20.50, Juniors $2.51.

Tuesday, December 22, the annual Christmas Entertainment was held. The program consisted of music, recitations, pageants and playlets. Money was collected to give a pound of candy and a ball of popcorn to every member. The Pittsburgh Coal Company gave fruit and cake to every member. The Women's Guild of Second Washington and the women of the Mt. Prospect Church made and gave stuffed toys and dolls so that every child, including those on the Cradle Roll, received a toy or doll. The women of the First Church, Washington, and the women of Mt. Prospect gave comforts which were given to families where the mothers are ill.

The mine has worked all shifts full time ever since I have been at Westland. I am told that this is the first Christmas the miners have received a full Christmas pay since Miss Romaine Russell's ministry at Westland.

Since Christmas the town is full of sickness and the attendance has dropped again.

The Churches and the ministers of Chartiers Presbytery have been extremely kind to us and have ex-

pressed interest in many ways.

The Board of Publication gave Westland Church 50 Bible Song Hymnals which were much needed. These are greatly appreciated, both by the Missionary and the members of the congregation. The Church could use to splendid advantage a stereopticon lantern.

Again this quarter, the Bible School purchased a copy of "The Upper Room" for each family in the school and the congregation.

CRANSTON

The Cranston R. I. Mission had a Christmas tree, the first in the mission's history. Through the kindness of different congregations candy and toys were given to one hundred and twenty children. A splendid program for all the children and their parents was presented. A little four-year-old girl recited the first Psalm and also gave a Christmas recitation. The children's recitations were fine and the songs full of joy. A Thank Offering was lifted during the Christmas program, which was a little more than that of last year.

The missionary, Mary June Zucchi, besides conducting the regular classes, attended thirty-six church meetings and took part in fourteen of them and made sixteen calls.

SECOND ITALIAN

The Young People of the Second Italian Mission, Pittsburgh, gave a play, "No Room in the Inn," for their Christmas program and repeated the same in the Mount Lebanon Church.

Different Sabbath School classes and societies contributed funds to purchase toys and candy for all the children in this mission. Mrs. Ciancio, the missionary, made 139 home visits and ten hospital visits during the month.

LOS ANGELES

Miss Ruth Findley wrote of the Preaching Mission as it was conducted in Los Angeles and the follow-up work in our denomination with the pastors of the presbytery preaching in the various churches. The attendance was considered very good. New people from the community attended every night. The missionary made 237 calls during the month, most of which were interviews.

FRESNO

Miss Mary Jamieson, missionary in San Francisco Presbytery, was transferred from the Ingleside Church in San Francisco to the Peace Parish Community, Fresno, California.

Her first problem which was to find a place to live, has been solved, and she is now comfortably situated in a "nice cozy home, and enjoying country life among kind, friendly people." During the month a house to house canvass was made, or a total of 94 calls, and ten new prospective families for the church were contacted.

EZEL TEACHERS

No reports have been reecived from our Frenchburg and Ezel Missions since the holidays, but we want to report the serious accident that befell two of our Ezel teachers en route home for the holidays. On the evening of December 19, we heard over the radio that two Pennsylvania teachers from Ezel had met with an automobile accident, near Circleville, O. We got busy on the telephone and soon learned that Mr. William Heagen of Canonsburg, Pa., and Miss Ruth Bemis of West Middletown, Pa., were in the Berger Hospital at Circleville, O. The car skidded and ran into a concrete bridge. Mr. Heagen was able to come on home the first of the week, as his injuries were not serious. Miss

Bemis is still in the hospital. A note received from her sister January 2, states: "Ruth's condition was very serious but I am happy to report that she is making a wonderful recovery. Her jaws were fractured in a number of places, but since being wired and braced four days ago, she is resting very comfortably. There is every reason to believe that her efficiency will not be impaired in any way, and she is eagerly looking forward to her return to Ezel."

Miss Sara Conrad and other teachers were traveling in another car. They remained in Circleville until after members of Miss Bemis' family arrived, engaged special nurses and did everything possible for the comfort of the two patients, and brought Mr. Heagen to his home on the following Monday.

Mr. Heagen was able to return to Ezel for the opening of school after the holidays and Miss Martha Hazlett of Hartstown, Pa., will have charge of Miss Bemis' work until such time as she is able to return.

Pray for Miss Bemis as she is laid aside in a strange city, that she may have a speedy and full recovery and soon be able to return to the work she loves.

GIRLS' CIRCLE PROGRAM

(Continued from page 364)

we shall see him again." The trail grows brighter! Has God stepped back into the path? A starry light shines across the trail. What are the stars from which it comes?

FOURTEEN SPEAKERS, each with a silver star which she places on the trail leading to the cross. If the society is small, each girl may take several stars. See Mrs. McKune's article for a sentence to explain each topic. Each girl says:

"I bring the light of—(places star)

1. Growing Christians.
2. Giving Christians.
3. Praying Christians.
4. Singing Christians.
5. Playing Christians.
6. Working Christians.
7. Soul-winning Christians.
8. Independent Christians.
9. Persecuted Christians.
10. Christian Marriage and Home Life.
11. Christian Widowhood.
12. A Christian Village (leper).
13. Christian Old Age.
14. Christian Death.

SPIRIT OF TRAILS—At last the Starry Cross is sending a shining path across all of Africa along which people may pass to a new day of hope. Have you helped by your prayers, by your gifts, your service, to add stars to the Cross?

SONG—(The verse to be sung as solo) "Will There Be Any Stars in My Crown" No. 260 Bible Songs Hymnal. 1st verse and chorus.

Refreshment suggestion: Chocolate ice cream with a Cross Roads sign made of a tooth pick or match with Cross Road sign of white cardboard. Star-shaped cookies.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

AN OPEN DOOR

A door of opportunity has swung open and a voice bids us enter to take up new work. The call comes from the Yakima Reservation like the Macedonian call of old. "Come over into Toppenish and help us." The Home Missions Committee of Puget Sound Presbytery after careful consideration of the need of work among the Yakima Indians, recommended that the Presbytery ask the Women's Board to undertake such a work. Rev. G. G. Wilson, formerly of Granger, Washington, now retired and living in Seattle, has been much interested for years in this need, and has been corresponding with the Secretary in regard to the possibility of the W. G. M. S. carrying on evangelistic work for these American Indians.

Your Board, after prayer and consideration, has consented to finance the work for a time to test it, with the understanding that the Presbytery would look after it. This they gladly consented to do, as the work is within the bounds of Puget Sound Presbytery. Dr. M. E. Dunn and Rev. G. G. Wilson serve on this committee with Rev. H. W. Gordon at Granger, seven miles from Toppenish and Rev. F. M. McMeekin of Prosser, about twenty miles away.

There are 2200 resident Indians on the Yakima Reservation which comprises about 2000 acres of mostly fine land. They understand and speak English, and many of them are fairly well educated. Toppenish is about the center of the reservation and seems to be the logical place to start, the Agency is there and no mission work is being done among them, nor any nearer than White Swan, thirty miles away, and only a school for children there supported by the Christian Church.

The committee recommended Mr. Edward J. Sam, a Yakima Indian evangelist, feeling that he could do better work among his own people that a white man could. He has been doing evangelistic work mong various tribes for several years and those who have heard him say "He preaches a pure Gospel." Mr. Sam expects to begin his work here the first of the year.

Dear Reader, by the time you read this, Mr. Sam will have started his work. You and I have been praying that the Lord would raise up native leaders among the Indian people, agreeing with Bishop Burleson who said, "Every race in the end, must be elevated by its own leadership." We ask you to join us in prayer for him and the people to whom he ministers, that he may be welcomed into their homes and in time be able to gather together in a suitable meeting place many who are ready to accept the transforming power of the Gospel of Jesus Christ.

"Neither pray I for these alone, but for them also which shall believe in me through their word." John 17:20.

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10:16.

*AMONG THE YAKIMA INDIANS

Some years ago the Methodist people did wonderful work among Indians on the Yakima Reservation. In the year 1874, thirteen full-blood Yakima Indians went over into the state of Idaho as missionaries from the Methodist Mission. These thirteen lowly Indians with hardly any education went over into Idaho on

* Editor's Note—These paragraphs were taken from an article written by Mr. Edward J. Sam concerning the need of missionary work among his own people, the Yakima Indians.

horseback with a message of love, and pointing sinners to the Lamb of God that taketh away the sins of the world held outdoor services. They held one of the greatest revival services that have ever been held in Idaho. The Lord blessed them with 315 converts. By this we know that God makes use of the most insignificant instruments for building up His kingdom and spreading abroad His sweet message of love. These dear messengers of love have all passed away and with them went the missionary spirit. The Indians on the Yakima Reservation today are in a sad condition because of the lack of missionary work among them.

There are 2200 Indians living on the reservation. Many have been legally married and are living happily and doing all they can for the betterment of their children. But all are not that way. Many are living in sin.

Gambling

You will find in many of the hop yards, where the Indians are engaged in picking hops, there are games of chance going on, Saturdays and Sundays. At the Golden Farm hop yards hundreds of Indians gather about the many tables playing games of chance. The women folk work all week picking hops and the men often take this hard-earned money and gamble it away. Even small children have learned how to gamble.

Drunkenness

Both men and women have become slaves to strong drink, and many are dying from drinking that terrible poisonous liquor. Not long ago a chief died from drinking liquor and died without God. In Toppenish they get our Indian boys drunk and rob them of their money. Five Yakima Indians (states a local newspaper) died in agony, another is seriously ill, and officers are searching for two others who may have met death as a result of a poison liquor spree in which three men and five women indulged in Toppenish over the week-end.

CHRISTMAS AT WARM SPRINGS

Christmas has come and gone again, but with it the Old, Old Story was brought freshly to the attention of our Indians on the Warm Springs Reservation.

This year a Christmas service was held at the little Chapel at Seekseekqua. Many of the beautiful carols were sung and one of the blind Indians made a Christmas talk, and sang an old Indian song with others joining in. The new Bible, which was very kindly sent by the Ben Avon Society, Allegheny Presbytery, was dedicated with the reading of the Christmas story as told by Luke. The service time was set for 9:00 A. M. but as usual it was later. The Indians had celebrated too long the night before and it was nearly 10:30 before the crowd gathered. After the program, toys, presents and clothing were presented, and each one was handed a box of candy and nuts. Out of the 45 Piutes of this region there were 36 present at the service.

"The trip to Seekseekqua that morning was one of the most interesting that I have ever made," writes Rev. Machamer. "To the right and 30 miles distant was majestic Mt. Jefferson enshrouded with a new covering of snow, and most beautiful in the cold morning air and bright sunlight."

After a quick trip back to Warm Springs and hurried preparations for the final arrangement for the program there, the service started about one o'clock. The church had been beautifully decorated by some of our Indian ladies. Mr. Williams of the Agency had cleaned the organ so that it was in almost perfect condition and added much to the

beautiful Christmas music. The program was prepared by one of our Indian women and consisted of songs, solos, recitations, talks by our Indian elders and the Christmas story as told by Luke, with brief remarks by the missionary. Through it all the true meaning of Christmas was again brought to their hearts and minds.

Because of the thoughtfulness of a number of our Missionary Societies and individuals throughout our Church, many gifts and the "treat" were made possible.

This is also a time for the Indians themselves to give presents to each other. Rev. Machamer wrote, "To one who had never seen the sight before, it was really a revelation. It took eight people nearly one hour to give out the many, many things that were brought and placed under the tree and on the platform. Presents ranged from beautiful beaded work to canned fruits and untanned deer hides. Many of the old timers told us that this was the largest gathering they had ever had, this was perhaps due to the fact that many of the Indians from Simnasho came down to share their Christmas spirit with us. Over 350 boxes of candy were passed out at this service."

"We extend our thanks to those individuals and societies for the many gifts of things and money sent us for the work here at Warm Springs, and ask that they continue to remember the work in their prayers."

TAMA, IOWA

Dear Friends:

Our first thought in writing of our Christmas at Tama is to thank our Heavenly Father for good weather. A blizzard last year kept the attendance down to one hundred; but this year the mild day saw two hundred crowded into our little chapel, using all available seating and standing room.

Our next thought is to thank you who helped us with donations. Those donations made possible a treat to each of the two hundred present and gifts to one hundred and fifty children in sixty families. Those sixty family packages were well filled, not only with toys, dolls, games and scrap books for the children, but also with extra things useful to the whole family. It was a satisfaction to be able to hand such a package to each family where there are children, and we thank you for making it possible.

We are enclosing a copy of the program. The Indians love music and so we had plenty of it in our program. All having part in the program did well and the audience showed a fine spirit by entering heartily into their songs. The Indian young people did the decorating of the chapel. The custom of the Indians bringing their gifts for one another to put them under the tree is growing and there was a large number of such gifts.

We were fortunate this year to have the assistance of Rev. and Mrs. V. H. Coe, song leaders, in preparing and carrying out our program. They had been assisting Rev. Masemore with evangelistic meetings in Tama early in December; and had no engagement for the Christmas season. Out of a cash donation voted to our work by the Synod of Iowa we were able to offer them a nominal sum to cover their expenses and arranged to have them stay and help us till after Christmas.

While the day schools were still in session they went each day to both schools in the Reservation to lead them in practice, both for their own school program the last day of school, and also for their part in our program, as we invite all the pupils of both schools to take part in our program.

Then we held five night meetings

here at the chapel with an average attendance of forty. In these meetings by the use of songs, lantern slides, and testimony the Gospel was effectively presented. Practice of Christmas songs followed each service. We feel that the ministry of these friends was a real blessing to us and we thank the Synod of Iowa for making it possible.

We have sought in every way possible to use the Christmas season as a special opportunity to witness for Christ. We trust God for the harvest. Continue to pray for us.

Sincerely yours,

Rev. and Mrs. F. C. Patterson.

A HAPPY BIRTHDAY

Mrs. Amanda Patterson, mother of Rev. F. C. Patterson of the Indian Mission at Tama, Iowa, celebrated her eightieth birthday on December 9th. An interesting feature of the celebration by her family and many friends was an "art gallery" showing a series of many photographs, picturing the guest of honor from "high-chair" days to the present.

CHRISTMAS PROGRAM

United Presbyterian Indian Mission
Tama, Iowa

Carol, "O Little Town of Bethlehem" .....Audience
Invocation .....Rev. Masemore
Choruses.....Mesquakie Day School
Recitation .....Agnes Davenport
Recitation .....Lois Patterson
Song, "Ring Out Sweet Bells of Christmas" .....Sextet
Luke 2:8-14 .....Bible School
Duet, "Forget Ye Not".....Josephine Mitchell and Gladys Buffalo
Song, "Our Gifts".....Mesquakie Day School
Recitation .....Milo Buffalo
Recitation .....Gloria Young Bear
Song, "Beautiful Star".....Fox Day School
Song, "He Helped Us".....Young Ladies' Group
Playlet, "When the Angels Sing" .....Intermediates
Song, "Glory to God in the Highest" .....Young Ladies' Group
Duet, "Bringing Our All".....Mrs. Robt. Waseskuk, Helen Waseskuk
Message, "The Star".....Rev. F. C. Patterson
Carol, "Silent Night".....Audience
Duet .....Rev. and Mrs. V. H. Coe
Chorus, "Jacob's Ladder.....Audience
Presentation of gifts.
White gift offering.

INDIAN ARROWS

On December 20, the afternoon and evening services at Warm Springs were combined so that all might attend a Christmas cantata presented in the school auditorium by the Madras Community Chorus. The meeting was well attended and the music very inspirational.

The Ben Avon (Pa.) Women's Missionary Society presented a fine, large pulpit Bible to the Indians at Seekseekqua Chapel. It was most appropriate that the first use of the Bible should be to read the Christmas story.

The Women's Club of Warm Springs presented an Attendance and Offering Register Board to the Sabbath School. These friendly women have made happy contributions to our church, for which we are deeply grateful. The Club has started a sweet ministry to welcome newcomers. Two new gowns, which are distributed by the nurse, are being presented by them to each new baby born on the Reservation.

Word has been received that the Rev. W. A. Matthews, the faithful pastor of the little Indian flock at Simnasho, Oregon, is seriously ill. We ask your prayers for him and for Mrs. Matthews.

Negro Missions

MRS. ADA K. WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

CAMDEN, ALABAMA

Dear Mrs. Wilson:

During the Christmas vacation I had occasion to visit one of the CCC Camps and I found two fine young men who are interesting to talk with and who are interested in going back to school, but because they have been in camp so that they might be able to help their parents they are not able and will not be able to finance themselves in school, but they really want to go back to school. They are in the high school department—at least they were when they had to leave school. In fact, I found several there but these two were especially recommended to me as being deserving and talented boys. The Authorities told me that they could landscape, etc., because they had been leaders in that work at camp.

I am wondering if you know of anybody who would like to help such boys in furthering their education? Since I have been here I have taken one boy absolutely in charge who does not have any other source of help. In fact, his parents have gone off and left him. I also have three others that I am helping some and I am about filled up.

I would really like to have these boys in my school. The school has all of the workers it can afford now without paying anything. We have five girls and four boys to whom we are giving work and they pay very little. If we had more work or a vocational or agricultural program we might help more. Our running expense is barely paid after we help these eight or ten people who do not have money.

If we could get some people to take care of the expenses of these or two other people we would be glad. Maybe we could get some two or three or more people to give that number of scholarships say to the amount of $75.00 each per year per student. I am making this appeal in behalf of needy and deserving students.

Yours truly,
A. C. Peoples.

WHAT HATH GOD WROUGHT?

He took a lad from humble toil
Not far removed from slavery's day;
He lifted Dunbar from the soil
To write anew our epic lay.

He called a Tindley from the wold
And set his heart with love aflame;
Ten thousand now within the fold
Thank God at mention of his name.

Called Roland Hayes from cabin home
To sing immortal arias;
To cross the seas, afar to roam,
And charm two worlds with harmonies.

He took a race enslaved, oppressed,
And set the weary captives free;
He thewed their souls for endless quest,
And lured them to high destiny.

Rollin H. Ayres,
in Woman's Home Missions

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
MARCH

Miss Mary F. Dawson	March 1
Miss Minnie Beatty	March 9
Miss Mary Jane McKnight	March 18
Miss Laura Walker	March 22
Miss Venna Patterson	March 27
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29
Miss Florence D. White	March 30

LORD OF THE QUIET HEART

Lord of the steadfast will, whose vision clear
Saw all the travail of the years,
Beyond which lies the world to be
That knows no human wrath or tears
Help us to see with eyes unsealed
Thy harvest that the years shall yield!

—Arthur Wallace Peach.

THE SUDAN AND ETHIOPIA

These two countries have been much in our thoughts during the past weeks as they seem to overlap in their interests and work. No work has been carried on in Sayo and Gore for months but several of our missionaries are waiting in the Sudan ready to take up the journey to Ethiopia as soon as it is possible to go. Some of the missionaries have been talking with the British Consul, and he advises that application be made at once through the American Consul in Addis Ababa to return to these two western stations. The Consul feels that there would be no danger in taking up the work there as all seems to be quiet with the Italians in charge. This is a very important matter to decide. A few of the missionaries believe that our workers s h o u l d go at once. Others advise delay until the first boat goes at the end of May.

The staff at Addis Ababa made request that Miss Isabel Blair be sent there to help out while there was a shortage of workers but Miss Blair has been appointed to work in the Khartum North Girls' Boarding School this year and it does not seem right for her to change her work at this time. While she is anxious to go to her own work in Western Ethiopia she will continue her work in the Khartum North School until it is plainly indicated what should be done.

Miss Ruth Nichol is back in Addis Ababa and is very happy indeed to be able to take up the work she laid down two years ago when she was compelled to go to Egypt on account of her health and war conditions. Her trip from Egypt to Ethiopia was very comfortable and pleasant and made in record time, taking six days from Cairo to Addis Ababa. Mr. Henry met her in Djibouti, not because it was really necessary but because the station had promised the Board that he would do so. She writes that Addis Ababa is not as changed as she expected it to be. There is still a considerable part of the town left although many familiar landmarks are missing. Much of the debris has been cleaned up and a great deal of rebuilding and repair work have already taken place. There are still many skeletons of former buildings to be seen to remind one that this town was in chaos for a number of days. Miss Nichol notes a great spirit of movement in the town now. Motorcycles, cars and innumerable trucks crowd the road and make horseback riding much less pleasant than it used to be. There are also many more white people on the roads than formerly. As far as our own mission compound is concerned things are much the same in outward appearance. There have been many changes among the Mission employees and also in the Mission personnel itself. Her heart has been made glad by the joy of the native people over her return and they are continually asking when the school will open. She hoped repairs would be completed so that she could begin early in 1937. There is

no school for girls in Addis Ababa except this one so she feels that it is a privilege for her to open this school. Miss Nichol wrote: "On Saturday we had exciting news about our Gore station. A friend of ours was invited to fly out there and went and returned in the course of a morning. I think it took us three weeks to trek one way! ! ! The plane in which this friend went landed outside the town of Gore so he did not actually see the condition of the town. However, he inquired of the natives who came to the airport. All knew about our Mission property and reported that all was well. Things were peaceable and there had been no looting. We are all rejoicing over this report although, of course, it cannot be taken as altogether official. However, we are assured of the fact that the town is intact and that Italian occupation was made without trouble. We hope this will mean that it will be possible for the work of our western stations to be taken up again soon." Miss Nichol is of the opinion that as for as the future is concerned we have every reason to feel undiscouraged. "We are praying that as soon as possible another doctor and another nurse may be sent to us. The workers here have carried on nobly but they must have relief soon."

More than a year ago our very much beloved missionary, Miss Viola Bayne, came back to America on furlough. She decided that she would not go back to Ethiopia where she had served for so many years but would take up life in Oklahoma as the wife of Dr. Frank H. Wright of Tulsa. Now the happy news has come that a little daughter, Joan Darlyne, came into the home on Christmas Day. No need to tell of the happiness she brings. May she ever be a blessing in that home.

Sorrow as well as joy comes to our missionaries and the sad news has come to Mr. James P. McKnight and Miss Mary Jane McKnight in the Sudan of the death of their mother on December 6. She was preceded in death just one year by her husband. Both these parents have died since their children went out on their last term and we sympathize with them in their great loss.

Teacher and Pupils of the Daily Vacation Bible School, Seila, Egypt

EGYPT

Miss Ruth Williamson was very happy indeed to go to Doleib Hill for her Christmas vacation and to visit with the missionaries and see the work carried on there. She expected to go back to her work in the Tanta Girls' Boarding School about the first of the year. Some of our readers will recall that the Egyptian Mission loaned Miss Williamson to the Girls' School in Khartum North to carry on kindergarten work for six months. Her work in the Sudan was much appreciated and the missionaries are sorry to see her go but she will be welcomed back in Tanta where she has been very much missed.

The Egyptian Association has been in annual session during the holidays. We have not had time to hear of any actions taken but know there were many important decisions to be made concerning the work.

Letters from various missionaries tell of activities looking toward celebrating Christmas especially in the schools. Some of the classes collect gifts of money, clothing and food for the benefit of our orphans and other needy children. As a rule much interest is shown in these different projects. Ramadan, the Moslem month of fasting, was being observevd. This is the time when many Moslems fast by day and feast by night and things generally are at 6's and 7's. It makes extra problems in a school as many of the girls are fasting and so not really able for work.

Miss Margaret Bell and Miss Elizabeth Wilson are carrying on in our school in Fayoum, Egypt, and are very happy in their work together. Miss Bell tells of her Vacation Bible Schools (in the villages) and sends the picture of those receiving prizes in one village.

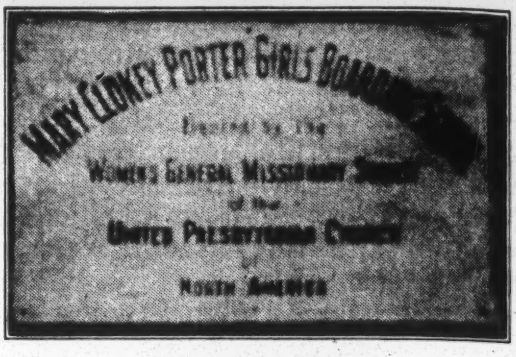
Politically Egypt seems pretty quiet these days with the Nationalists in power. There has been a good bit of unrest in the Government schools with demonstrations of strikes. We are thankful that our girls have not been influenced by these. Parliament and the regency have ratified the Egyptian treaty. No one can prophesy how this will end but so far the outlook is hopeful to those who have lived in Egypt for some years and it is amazing to think of the social changes that have taken place in the last few years. The respectable Egyptian women and girls appear on the streets

Bringing home the harvest in Fayoum, Egypt

bareheaded and are not criticized. Several years ago any woman appearing on the street in this manner was considered of doubtful character. The attitude of men toward women seems outwardly much improved and more wholesome. One missionary writes: "Changing social conditions, political changes, continued unrest among students in Government schools, and increased enrollment in all our schools with its added responsibility all make the challenge of our work greater each year. We desire greatly your continued interest and help as we try to carry on in these crucial times."

A number of our missionaries have been ill in hospitals but at the present time reports are that some are back at work and carrying on as usual. Miss Marguerite McClellan who was in the hospital for several weeks was sufficiently restored to go back to Khartum North and again take up her work. Mrs. Ada Dunlap is also reported as being out of the hospital and carrying on regularly in the Assiut District. The work in Assiut and surrounding district has been going on nicely. Miss Rena Hogg and her Bible Woman, Miss Julia Hanna, have been out on "The Witness" with the A. A. Thompsons some of the time this Fall. Mrs. Dunlap and the Bible Woman attended several of the missionary meetings in the village churches during September and October. They were much encouraged to find how well the women were starting out.

The Mary Clokey Porter Girls' Boarding School in Tanta has opened with an unusually large enrollment. Some time ago Miss Carol McMillan of this school wrote asking for an enlarged picture of Mrs. Mary Clokey Porter and also one of Mrs. H. C. Campbell to hang in the school. It was felt that it would be fitting to have these pictures (in that school) as both these ladies were deeply interested in raising funds and later in the building of the school. Very fine pictures were framed and sent out this Fall. They are now hanging in the office where all who enter see them. A bronze tablet in honor of Mrs. Porter has also been placed at the right side of the front entrance to this Girls' Boarding School.



The Bronze Tablet

We thank the Lord for these two consecrated women who devoted so much of their lives to the upbuilding of Christ's kingdom in foreign lands as well as in the home land.

INDIA

Missionaries whose furloughs are due next Spring are making their plans for travel to America. They are having some difficulty in arranging for passage on account of the strikes in America and are fearful that it will be impossible to come home by way of England because of the crowds going to the coronation of the King of England next May. Miss Minnie Beatty has arrived in America for a deferred furlough. Miss Flora Jameson, whose furlough was due last year, is planning to come home in the Spring. Miss Ella Gordon, whose time of retirement from service was due last year, asked a delay of one year but is now coming home to enjoy her well earned rest. In connection with the furloughs there will be a number of changes in locations. When Miss Laurella Dickson comes home Miss Georgia Wengert takes charge of the White Memorial Hospital in Pasrur.

After the name of Miss Emma

Dean Anderson was placed on the retired list of the Mission and the Board, she was so anxious to continue her service for India that she begged to be allowed to go back to India at her own charges. This she did three years ago and has continued a very helpful, happy life in Chakwal, a district far away from the center of mission work. She now feels that she should come back to America and turn her work over to others. She, too, expects to return in the Spring. Miss Anderson is very happy over the fact that she has been able to purchase a site for a church building, a reading room and a pastor's house in the city. This lot is well located and in a choice place for the center of work. All the money came to her from friends and she hopes that within a short time buildings may be erected on this lot. Several weeks ago she had a delightful trip to Sangla Hill, where she attended the W. C. T. U. Convention of the Punjab. She writes: "It did my heart good to see how our Indian women are taking hold of the work. Miss Jameson and her teachers and girls entertained the Convention so charmingly. This school is a model, I think, and an honor to us as a Mission and to you as a Board. From Sangla I went to Sargodha to deliver a Thank Offering address on Sabbath morning. There was a fine congregation and a good offering. We have a good school there also in charge of Miss Betsy Fleming."

Some time ago Miss Hazel Bennett was given a steriopticon for use in her work. She tells of what a help it has been as she has gone out in camp; she is able to interest the people so much more when she has pictures to show. She has been delighted with the attention the people have given. She had some difficulty, however, in getting around. She and a Bible Woman started out to camp on November 13 but the trailer axle and wheel broke before they were out of the yard. This damage was repaired during the day and the next day they were off to camp. They were getting along just fine and were so happy to be in camp again when suddenly Miss Bennett took a heavy cold which would not yield to treatment. She had to rest for a time but is now feeling better and able to take care of her work. In the four days in camp they worked in twelve villages and sold one hundred gospel portions; they also met many women both in the camp and in the villages. At one of the night meetings held in a Moslem courtyard by request there must have been 250 people present. One night they had to show the pictures three times as when one crowd left another came. This made a continual strain so they decided not to try it often.

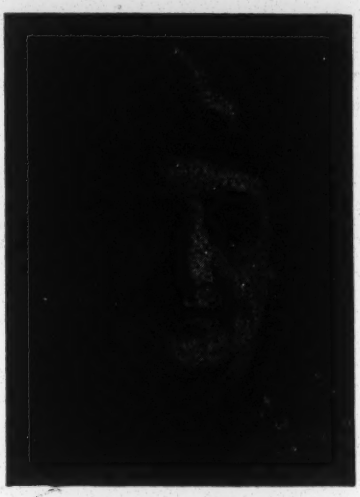
Dr. Sharp has been very busy with her work in Sialkot Hospital and also in examining the Boarding School pupils. She was at Sangla Hill school over the week-end and spent all day Saturday examining the school girls. She took with her to Sialkot Hospital two teachers and twenty-three pupils who required tonsil operations. Two girls who had been in school only two months were also taken for special observation, and will stay with her as long as necessary. Dr. Sharp seems to be very happy in her work and with the knowledge of the language is learning to know the people better and loves them. She is much pleased with her new co-worker, Dr. Anna Bramson, formerly of Denmark. The latter is proving herself a very efficient and religious worker and is rapidly winning her way into the hearts of that community. Dr. Sharp thanks God for answers to their prayers.

Miss Jean Morrison, one of our faithful, efficient missionaries for more than forty years retired to America last year at her regular furlough time but partly on account of her health. She was a very sick woman when she came to America and spent weeks of the past year in hos-

pital and sanitarium. She left the hospital in Philadelphia for her home in Oskaloosa, Iowa, a few weeks ago seemingly much improved in health. She wrote very cheerfully and was able to make at least one Thank Offering address. She made her home with her sister and was hoping that the Iowa climate would do much for her. Miss Morrison enjoyed Christmas day with her family. On Tuesday afternoon, December 29 she went to the hospital for treatment expecting to return home in the evening. It was soon evident that she was in a serious condition. Within a few hours she became unconscious and at six o'clock her spirit took its flight to her heavenly home. Thus another of our wonderfully faithful missionaries has been called to her reward. We sorrow for the loss of this fine Christian woman.

We also sympathize with Miss Jean Black who lost her father before Christmas. Miss Black has been at home on furlough and during the past months has been on deputational work among our churches but we are glad that she was able to be with her father much of the time during the past year.

A note dated December 7 has just been received from Miss Marjorie McCrory telling that she and Miss Dora Whitely arrived in Bombay on Wednesday, December 2. Their trip of three months proved a most pleasant one and they were both very glad to see "dear old India" again. Miss McCrory is located in Gujranwala and is very happy in the home of the Misses Bennett and Scott.



Miss Jean Morrison

Many cards of greeting have been received from our missionaries at home and abroad. These are much appreciated and acknowledged in this way. The Lord bless all abundantly and give much happiness to the missionaries as they labor for the upbuilding of Christ's kingdom.

From all our fields come pleas for new recruits. Let us pray that the Lord may open up the way to send out many consecrated, earnest missionaries to our needy fields.

ETHIOPIAN CROSSES

(Continued from page 336)

fully labors with our missionaries.

This narrative of the work and life of Juba is sketchy. It amazes us, until we have been purged of certain preconceived ideas, how far these children of Africa are able to advance in such a short time. We have thought that for folk to have so much evidence of stability of character they must have behind them generations of stable ancestors. But the master shows us that it is not nationality that counts. "Behold I stand at the door and knock." "If any man open the door, I will come in and sup with him, and he with me." In this way any man, learns to know the Lord. The intimate communion with Him gives the ability to show Him forth in word, in deed and in life.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

A report of the Fall Junior Rally of Philadelphia Presbyterial held in the Mayfair church has recently been sent us by Mary Lee Rife Lerch, leader of the new society at Norris Square church. The attendance was 324, a slight increase over the past year. There were fifteen societies represented. Miss Esther Lyons, president of the Junior Workers' Association, assisted Virginia Olson, a junior, who presided. The following program was presented:

JUNIOR RALLY

Philadelphia Presbyterial
October 17, 1936

Presiding—Virginia Olson, Second Church.
Song—"Children Come." (All Standing.)
Invocation — Welcome—A Mayfair Elder. (Rev. King had not come to Mayfair at that time.)
Scripture—Mary Shipley, Beverly Hills.
Exercise—"Give What You Can." Frankford.
Piano Solo—William Simon, Woodland.
Exercise—"Self Denial." Twelfth.
Song—"Into My Heart."
Thankoffering Pageant—"White Harvest." Mayfair.
Thankoffering Roll Call — Mrs. Fritschmann, Presbyterial Pres.
Prayer—Response: "Into My Heart."
Recitation—"Habits." Eleanor Miller, Sherwood.
Song—"Early Will I Seek Thee."
Exercise — "Good Citizenship." Fourth.
Song—"Jesus Loves the Little Children." 3 small girls from 4th.
Recitation — Ethel Clark, Drexel Hill.
Song—"Keep Me Lord." Norris Square.
Roll Call—
Benediction and Lord's Prayer—Dr. Lee E. Rife, Norris Square.
Social Hour and Presentation of Banner Rewards.

Songs—

"Into my heart. Into my heart,
Come into my heart Lord Jesus,
Come in today, come in to stay,
Come into my heart, Lord Jesus.

"Keep Thou my hands, e're swift to toil for Thee,
Keep Thou my feet, Thy messengers to be,
Keep Thou my thoughts, e're swift to turn to Thee in praise,
Keep Thou my life, dear Lord, through all my days."

THE GREATEST WORK

He built a house; time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any table graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot
Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.—*Selected.*

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

WHAT LETTERS CAN DO!

SCENE—A HOUSE OFFICE, WASHINGTON, D. C.

Two members of the House are in conversation and one says to the other, "No, I cannot vote for the measure. While I am in favor of it personally, every mail brings stacks of letters from the people of my district telling me that they are opposed to the bill and I dare not go against the sentiment they are expressing."

SCENE—ONE OF THE SENATE OFFICES, WASHINGTON, D. C.

Senator Black is speaking to his secretary. "I cannot understand it! Here it is, the morning of the day on which the vote is to be called for on the Blank Bill, one of the most important pieces of legislation this session, and I have heard from so few of those whom I would judge would be interested in its passage for it embodies what they are working for. What is the matter? Why don't they write and tell me so?"

SCENE—AN OFFICE IN YOUR STATE CAPITAL.

Two members of your legislature are talking. One hands a letter to the other. "Here, Brown, is a sample of the mail I am receiving, urging me to vote against the bills to create a State lottery and to loosen up the liquor laws. I thought, at first, that these bills would go through without any opposition developing but that's not the case. As it looks now, it might cost me the election next term if I disregarded these letters, so I'm voting *against* the bills."

SCENE—OFFICE IN STATION OUGY, YOUR CITY.

A letter is being dictated. "Dear Sirs: We regret that at the expiration of your present contract, the 15th of March, 1937, we cannot continue the series of programs you are sponsoring over this station unless the content of the programs is very materially changed. We are forced to take the matter up with you because of the increasing number of letters which are coming into our office daily protesting against certain features, etc., etc."

The January issue of the Junior Missionary Magazine contains a series of five Temperance Lessons which will be found useful in giving temperance teaching to Sabbath School classes and any groups of young people. A folder containing these lessons can be obtained by addressing the secretary.

VIRGINIA RESTRICTS LIQUOR ADVERTISING

The new regulations of the Virginia Alcoholic Beverage Control Board will ban billboards, placard and neon light advertising, as well as bottle-dressed windows. In the future those who wish to buy liquor will have to depend upon the newspaper advertising.

Licenses of the Virginia board have been mailed the following letters regarding drastic changes in the board's rules:

"You are advised that the Virginia Alcoholic Beverage Control Board is preparing regulations to abolish all advertising of alcoholic beverages through the means of outdoor signs, billboards of every nature whatsoever, signs upon buildings indicating that alcoholic beverages may be purchased therein, window displays and interior signs, posters or placards.

"This information is passed on to you for your information and guidance." *Christian Advocate.*

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

CHRISTIAN LITERATURE IN EGYPT

An interesting package from Mr. Fahmi Hennawi of Egypt was received by the Literature Department the other day—four paper bound books: "Joel, the Son of Galilee", "Titus, Comrade of the Cross", a Christian Endeavor Manual and the Catalog of the Committee of Christian Literature. As these books are in Arabic we have made little progress in reading them, except as we have been able to read between the lines where someone has thoughtfully written what we suppose is an English translation of the Arabic there. At any rate, it is English—and enlightening. Ask to see these books when you come in.

It may be in hearing or reading reports of this department you have noted reference to small sums (pitifully small in the light of the amount and the importance of the work to be done) designated for the Committee on Christian Literature in Arabic in Egypt. In former years the Literature Department out of its surpluses (tell that not in Washington), or Foreign General, allowed $400 for this Committee, but when the cuts in estimates had to be made this item was affected proportionately. It occurs to us that you would be interested in knowing more about this committee.

Its members are representatives of the Egyptian Synod and the American missionaries, with Miss Davida Finney as chairman, and Mr. Hennawi her able assistant.

There is so little helpful reading matter in Arabic for Christian Egyptians. Therefore it is the purpose of this committee to select good books already in circulation, print lists with brief reviews, and make them easily obtainable by all, and to write or translate and publish suitable books as authors, translators and funds are found. One thousand recommended books are listed in the catalog sent to us. These have come from the Nile Mission Press, the Beirut Mission Press and other presses both in and out of Egypt.

This Committee also encourages and aids schools, churches and societies to establish libraries which must conform to certain rules. For example, the library must be a general or public library located in a central place. The books must be kept in a locked cupboard with two keys—one to be kept by the librarian, the other by the pastor. The librarian, who is responsible for the loan and the return of books, must make a written report to the Literature Committee every two months, and the Committee has the right at any time to inspect the library. If a library is discontinued, one-half of the books bought through the aid of the Committee must be returned to the Committee. A total of one hundred libraries are now being aided; thirty-seven new ones in the last report.

To encourage reading by the girls in our schools, Book Day exercises are held and book prizes given for a certain amount of reading done. One hundred thirty-nine girls received prizes last year.

This service to schools, churches and societies involves many miles of travel and the carrying of heavy suitcases of books by Miss Finney and her assistant. Miss Finney's dream is a library on wheels — in other words, a light truck and trailer. More books could be carried and many more groups could be served. We hope that in some way this dream may come true.

In his new book about to come out, Dr. Watson quotes: "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly and influence so irristibly, as the printed page." If we accept this statement, then anything we can do to aid this Committee in its preparation and distribution of Christian literature is most worthwhile.

Since our space has been used in another way, we refer you to the January and December issues of the Magazine for study book list and prices and for supplementary material for the study on Africa. Also we would remind you of the *World Day of Prayer* on February 12. Supplies for this day are listed in the January Magazine. The *Prayer Cycle,* too, for 1937 is ready and is being mailed out rapidly. For those who are following the Reading Course, we announce that the *Blue Seal* for the second year is now ready. These are free.

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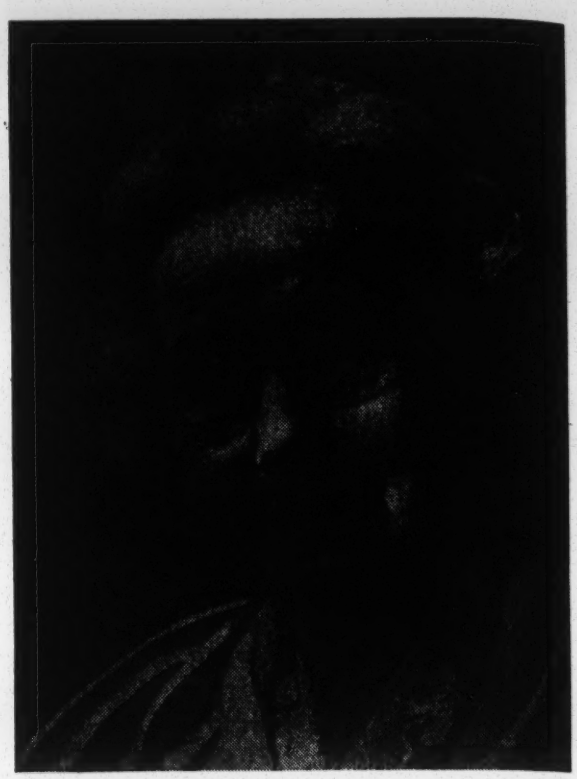

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Program for Women's and Young Women's Missionary Societies--April 1937-March 1938

Mission Studies: Home—The Rural Church; Foreign—The Mohammedan World

Devotional Theme—Impelling Imperatives

APRIL
INDIA—MEMORIES THAT DO NOT DIE
Devotional Imperative: Be Compassionate
Luke 10:36-37.
Suggested Topics:
Under the Stars
Little Pictures
Guests
Some Other Floods

MAY
EGYPT OF THE PRESENT DAY
Devotional Imperative: Be Grateful
Matt. 2:14,15.
Suggested Topics:
Barriers
The New Egypt
Youth's Place in the New Egypt
Woman's Place in the New Egypt

JUNE
FIFTIETH ANNIVERSARY OF THE WOMENS MISSIONARY MAGAZINE
Devotional Imperative: Be Informed
John 8:32.
Suggested Topics:
The Vision
"They Served Their Generation"
Old Prints
Playlet

JULY
THE CHILD AND TOMORROW
Devotional Imperative: Be Wise
Prov. 22:6.
Suggested Topics:
Exploited Childhood
Untaught Childhood
Privileged Childhood
"Thoroughly Furnished"

AUGUST
THE ANNUAL REPORT
Devotional Imperative: Be Faithful
Prov. 22:6.
Suggested Topics:
Notes of Cheer
Places Needing Strengthening
The Challenge of Tomorrow

SEPTEMBER
TEMPERANCE
Devotional Imperative: Be Temperate
Cor. 9:25.
Suggested Topics:
Alcohol a Major Social Problem
Woman's Place in the Movement against Alcohol
Developing a Christian View on Alcohol and Drinking
What can we do to advance Temperance.

OCTOBER
GOLDEN ANNIVERSARY OF THE THANK OFFERING
Devotional Imperative: Be Thankful
Ps. 136:1.
Suggested Topics:
Thank Offering History
Thank Offerings at Work
Thank Offering Highlights
Thank Offering Quotations

NOVEMBER
ADVENTURING WITH THE RURAL CHURCH
Devotional Imperative: Be Expectant
Matt. 18:20.
Suggested Topics:
A Changing Countryside
Religion in Rural America
The Rural Church and Co-operatives
Forward Together

DECEMBER
ADVENTURING WITH THE RURAL CHURCH
Devotional Imperative: Be Generous
Acts 20:35.
Suggested Topics:
Nurturing Childhood and Youth
Some Special Groups and Special Needs
Rural Leadership
The Rural Church and the New Day

JANUARY
THE MOHAMMEDAN WORLD
Devotional Imperative: Be far-visioned
John 4:35.
Suggested Topics:
Moslem People and their Lands
Change is the Order of the Day
Influences Affecting Moslems
Difficulties and Limitations

FEBRUARY
THE MOHAMMEDAN WORLD
Devotional Imperative: Be Prepared
Eph. 6:11.
Suggested Topics:
The New Nationalism
Strength and Weakness of Islam
The Christians Moslems Know
The Status of Woman

MARCH
THE MOHAMMEDAN WORLD
Devotional Imperative: Be Obedient
Mark 16:15.
Suggested Topics:
The Power of the Printed Page
Telling the Message
Messengers to Moslems
What does Christ Expect of His Church

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
**Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sangla Hill
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Lois Boyd, 1918 ..... Sangla Hill
Dr. Anna Bramson, 1936 ..... Sialkot City
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Sialkot City
Miss Evelyn Catheart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Sarah Jane Lamont, 1928 ..... Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 ..... Zafarwal
Miss Lillian A. McConnell, 1902 ..... Abbottabad
Miss E. Marjorie McCrory, 1936 ..... Gujranwala
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Willa M. Ramsey, 1921 ..... Sialkot City
Miss Grace N. Ranson, 1936 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Rose Shereda, 1928 ..... Sargodha
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian Trimble, 1921 ..... Rawalpindi
Miss Ruth A. Warnock, 1913, 1936 ..... Campbellpur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Pasrur
*Dr. Maria White, 1886, U. P. Home for the Aged ..... Wilkinsburg, Pa.
Miss Dora A. Whitely, 1911 ..... Pasrur

* Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie E. Beatty, 1912 ..... % A. R. Bartley, R. D. 1, Karns City Pa.
Miss Rebecca Jean Black, 1921 ..... Petrolia, Pa.
Miss Margaret Fehlman, 1918 ..... Crown Point, Indiana
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Janette Howland, 1921 ..... Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 ..... 6142 Wayne Ave., Philadelphia, Pa.
Miss Olive Laing, 1912 ..... 46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Marian T. Peterson, 1930 ..... 235 E. 49th St., New York City

RETIRED

Miss Mary A. Lawrence, 1893 ..... %Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 ..... Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, N.R., 1934 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1915 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Tanta
Miss Martha C. Glass, 1922 ..... Cairo
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Mansura
Miss Jeannette McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1928 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ida B. Whiteside, 1918 ..... Luxor
Miss Ruth M. Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Mary F. Dawson, 1922 ..... Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915 ..... 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1928 ..... 226 Edgewood Rd., Asheville, N. C.
Miss Frances Patton, 1922 ..... Sparta, Ill.
Miss Helen M. Walker, 1930 ..... 235 E. 49th St., New York City
Miss Laura B. Walker, 1904 ..... 1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Coie, 1918 ..... Khartum, North
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1936 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919 ..... c/o E. B. Kinne, Blockton, Ia.
Miss Elsie E. Grove, 1912 ..... Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911 ..... Lenox, Ia.

(Continued on Inside Back Cover)

A LITTLE TIME APART

Easter Morn

The Christ had gone the suffering way;
The priests believed the victory won;
But morn came of a brighter day.

Entombed the blessed Jesus lay;
The soldiers felt their task well done;
The Christ had gone the suffering way—

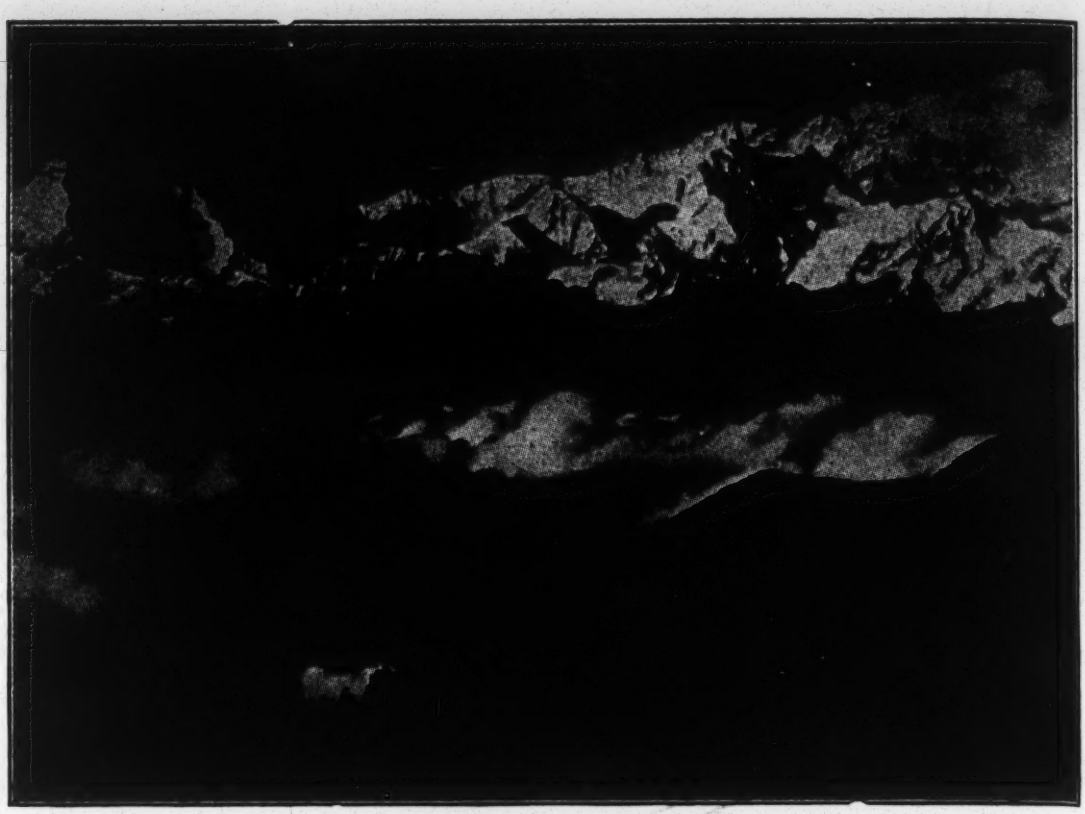
For cruel men the Lord did slay,
And darkened was the mid-day sun;
But morn came of a brighter day.

"He is not here," did angels say —
Completed was His work begun.
The Christ had gone the suffering way.

The gloom had not been swept away
Till women to the tomb had run;
But morn came of a brighter day.

The good news is for aye and aye,
To every clime, for every one.
The Christ had gone the suffering way;
But morn came of a brighter day.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



A Scene in the Himalayas

KASHMIR

It haunts me often.—Ah, that Sunar vale
That lies in mighty Himalayan arms.
They stand like sentinels guarding her sleep,
Her sapphire lakes and almond blossom charms
The silver streams that soft, low music make,
As winding through sun and forest shades they go.
Reaching at last the still waters of the lake,
Where willow branches on the edge hang low.

How oft I've seen the moonlight cast a spell,
And change the place to one vast fairyland
Of shimmering waters, enchanted lake and dell
Where giant trees in breathless silence stand
Shikaras moving on the calm blue lake
Like fairy boats straight from the Arabian Nights.
The rhythmic music of their moving oars
Sounds like sweet music in the soft moonlight.

The mystic, magic silence of the night
When all is quiet in the sleeping vale,
When the Princess Dew is strewing her gems so bright
While moonbeam fairies dance on petals pale.
Waters caress the soft green moss-grown land
And rock the sleeping lotus in its arms,
While on the bank slim poplars guard-like stand
Guarding the dreaming flowers from all night's harms.

Kashmir—what magic dreams thy name enfold
Of blushing lotus and spreading green chunar
Of snow-capped peaks, all glistening blue and gold,
Soft fountains playing in the Shalamar,
Dreams woven round the flowers and in the grass
Where nature ever waves her beauty's wand,
The sunshine chasing shadows as they pass,
Kashmir—thy beauty only those who've seen can understand.

D. Azizulnisa Sadiq.